

# The GREENHALGH FAMILY *In America*



Compiled by Howard G Wood  
Teignmouth, England  
08 January 2018





**A volume of work to reflect some of the highlights of  
our GREENHALGH family, long ago, in Enland.**

**This is a work that will be expanding, so please seek  
further versions in the future.**

*Howard Wood of Teignmouth*

*Other volumes will include:*

*Our English ancestors, children of John Thomas Greenhalgh, histories of  
"extended ancestors".*

*This is done for printing reasons, keeping the number of pages less than  
300 pages each.*

*Online volumes will have clickable Table of Content links.*



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## WILLIAM GREENHALGH (1790-1861)

*Son of John Greenhalgh & Martha Smith*

*Wife, Margaret Hope (m. 1814)*

William Greenhalgh was born on the 12<sup>th</sup> January, 1790 Leigh, Lancashire, England.

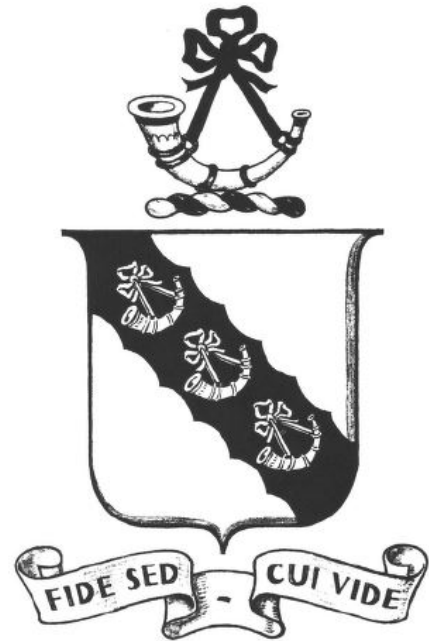
He was the son of John Greenhalgh and Martha Smith. William's father John, was a widower when he married Martha. Little is known about William's childhood years. He came from a family that was, apparently, well off financially.

William Greenhalgh married Margaret Hope on the 29<sup>th</sup> of August, 1814 Leigh, Lancashire, England. Margaret, Matty as she was sometimes called, was the daughter of Henry Hope and Ann Thornley. She was born on the 10<sup>th</sup> of February, 1792 Tyldsley, Lancashire, England.

William was a weaver and a shopkeeper. Death Certificate lists him as a "*Provision Dealer*", which means a food shop.

### Background

Meat played an essential role in the English diet of the time. Very few people had access to fresh fruit. Vegetables often accompanies meat dishes prepared with a special butter and flour mixture. Serving a meal with plenty of vegetables was a sign of luxury. Just like meat, milk came from the countryside. Tea was the national drink in England in the 1700s.

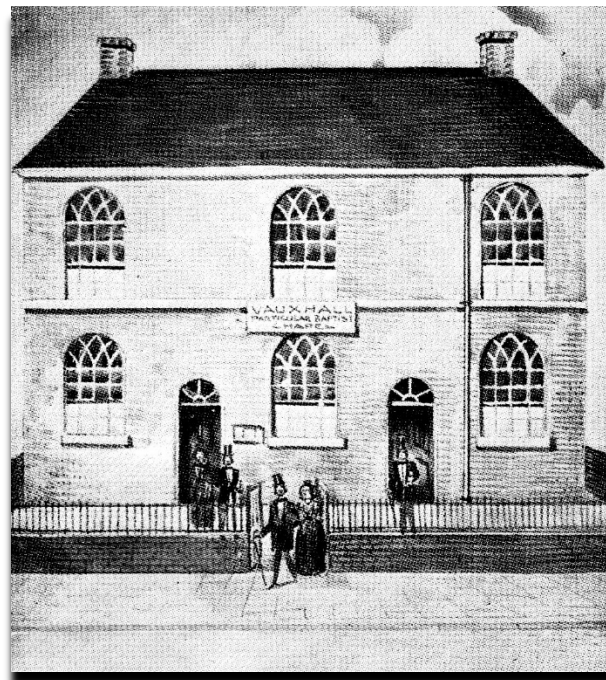


Their religious preference was toward the Independent Calvinists. William did not care for the Mormons from America. He and Martha's children did though.

Their son's Thomas and Abraham were some of the first people to join the *church in the Preston area*.

In Thomas's journal he wrote of attending "Tea Parties" where they would invite friends and family to come and hear the Apostles teach.

Margaret and William were the parents of 12 children all of whom were born in Lancashire, England between 1814 and 1840. Seven girls and five boys. William died on the 15th of Jan, 1861 at Swinton, Lancashire, England and was buried in the Methodist Chapel in Swinton. Margaret died on the 3rd of July 1867 in Swinton, Lancashire, England.



*Artist's rendition of Vauxhall Chapel, in Preston*

**From Thomas Greenhalgh's missionary journal: December 1859.**

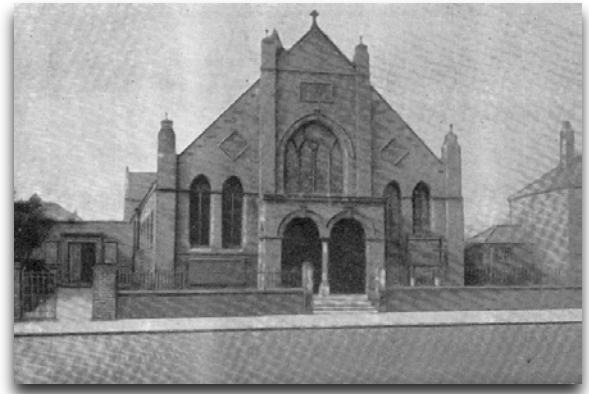
*Trade has been slack for us for some time. I have been at my Father's house every week-end for four or five weeks as he has been very badly and making his will. He has left all that are married 40 pounds each and remainder to be divided with the rest. Ellen, Father's granddaughter, to receive 10 pounds but all is to remain till Father and Mother be dead. William and Thomas Greenhalgh being the executors.*

William died of apoplexy (unconsciousness or incapacity resulting from a cerebral haemorrhage or stroke.) When Thomas learns of his father's death, Thomas writes:



*"When I went to look at him I thought he was not dead. His likeness was not changed at all but same as he was asleep.*

*He was buried on the 18th January, 1861 at the **Methodist Chapel, Swinton.***



*Worsley Rd Methodist, Swinton*

*He was very stout and fat. He was an honest man as ever I knew though never obeyed the gospel of Christ through his blindness with sectarianism.*

*He was a good father to us."*

### **The Brandlesholme estate**

*Home to the Greenhalgh families of the 14<sup>th</sup> → 18<sup>th</sup> centuries. The estate being handed down from generation to generation, from eldest son to eldest son.*





**Wedding Certificate: William Greenhalgh & Margaret Hope**  
**On August 29<sup>th</sup>, 1814 in Leigh, Lancashire, England.**

*William Greenhalgh* of *Leigh* Parish  
*Margaret Hope* of *Leigh* Parish  
 were married in this *Church* by *James* with Consent of  
 this *twenty ninth* Day of  
*August* in the Year One thousand eight hundred and *fourteen*  
 By me *David Bennett Vicar*  
 This Marriage was solemnized between us { *William Greenhalgh*  
*Margaret Hope*  
 In the Presence of { *James*  
*Samuel*  
 No. 192

**Death Certificate: William Greenhalgh**

**On January 15<sup>th</sup>, 1861 in Swinton, Lancashire, England**

**Died: Age 71**

**Cause of Death: Apoplexy, 5 hours certified. (Unconsciousness or incapacity resulting from a cerebral haemorrhage or stroke)**

**CERTIFIED COPY OF AN ENTRY OF DEATH**  
The statutory fee for this Certificate is 2s. 6d.  
 Where a search is necessary to find the entry, a search fee is payable in addition.

Given at the GENERAL REGISTER OFFICE,  
 SOMERSET HOUSE, LONDON.

Application Number *P.A.3.12748/52*


This margin contains any notes which appear in the margin of the original entry.

REGISTRATION DISTRICT <i>BARTON UPON IRWELL</i>								
1861 DEATH in the Sub-District of <i>Worsley</i> in the County of <i>Lancaster</i>								
(1) No.	(2) When and Where Died.	(3) Name and Surname.	(4) Sex.	(5) Age.	(6) Rank or Profession.	(7) Cause of Death.	(8) Signature, Description and Residence of Informant.	(9) Signature of Registrar.
<i>259</i>	<i>Fifteenth January 1861 Moor Lane Worsley</i>	<i>William Greenhalgh</i>	<i>Male</i>	<i>71 years</i>	<i>Provision Dealer</i>	<i>Apoplexy 5 hours Certified</i>	<i>William Greenhalgh Present at the death Moor Lane Worsley</i>	<i>John Berry Registrar</i>

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.  
 Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the *4th* day of *February* 19 *52*

DA 098741

This Certificate is issued in pursuance of the Births and Deaths Registration Act, 1836 (6 & 7 Will. IV. c. 86), sec. 37 & 38. Section 38 provides that "All certified copies "of entries, purporting to be sealed or stamped with the Seal of the General Register Office, shall be received as evidence of the birth, death or marriage to which the same relates, "without any further or other proof of such entry; and no certified copy purporting to be given in the said office shall be of any force or effect which is not sealed or stamped as aforesaid."  
 CAUTION.—Any person who (1) falsifies any of the particulars on this Certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.

 *Ed MF 4-2-52*

## Death Certificate: Margaret Hope

On the 23<sup>rd</sup> of July 1867; Moor Lane, Worsley,  
Lancashire, England

**Died:** Age of 75

**Cause of death:** Paralysis, 2 years certified

**CERTIFIED COPY OF AN ENTRY OF DEATH**

Given at the GENERAL REGISTER OFFICE,  
SOMERSET HOUSE, LONDON.

The statutory fee for this certificate is 3s. 6d.  
Where a search is necessary to find the entry,  
a search fee is payable in addition.

Application Number 509,802

REGISTRATION DISTRICT BASTON UPON IRWELL

1867. DEATH in the Sub-district of Worsley in the County of Lancaster

(1) No.	(2) When and where died	(3) Name and surname	(4) Sex	(5) Age	(6) Occupation	(7) Cause of death	(8) Signature, description, and residence of informant	(9) When registered	(10) Signature of registrar
20	Twenty Third July 1867 Moor Lane Worsley	Margaret Greenhalgh	Female	75 years	Widow of William Greenhalgh Provision Dealer	Paralysis 2 years Certified	Henry Greenhalgh Present at the death Moor Lane Worsley	Twentyfourth July 1867	Thomas Berry Registrar

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.  
Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 10th day of March 1965

DA 473776

This certificate is issued in pursuance of the Births and Deaths Registration Act, 1953.  
Section 34 provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the birth or death to which it relates without any further or other proof of the entry, and no certified copy purporting to be given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.  
CAUTION.—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.



### William Greenhalgh in the England & Wales, National Probate Calendar (Index of Wills and Administrations), 1858-1966, 1973-1995

Name: William Greenhalgh

Death Date: 15 Jan 1861

Death Place: Lancashire, England

Probate Date: 25 Jul 1861

Registry: Manchester, England

**GREENHALGH William.**

Effects under £450.

25 July.

The Will of William Greenhalgh late of Swinton in the County of **Lancaster** Shop-keeper deceased who died 15 January 1861 at Swinton aforesaid was proved at **Manchester** by the oaths of William Greenhalgh of Moor-lane Swinton aforesaid Engraver and Thomas Greenhalgh of Wine Wall Colne in the said County Warper the Sons the Executors.

# Census

## 1841 English Census; Lancashire

William listed as a Cotton weaver.

Two pages of the 1841 England Census for Worsley, Lancashire. The left page shows the household of William Greenhalgh, and the right page shows the household of Margaret Greenhalgh.

William Greenhalgh	50	Cotton weaver	✓
Margaret do	45		✓
Mary do	25		✓
Alice do	20		✓
Thomas do	20		✓
Abraham do	15		✓
Sarah do	10		✓
Peter do	10		✓
William do	5		✓
Henry do	1		✓
Ellen Greenhalgh	6		✓
John do			✓

### William Greenhalgh in the 1841 England Census

Name: William Greenhalgh

Age: 50

Estimated birth year: abt 1791

Gender: Male

Where born: Lancashire, England

Civil Parish: Eccles

Hundred: Salford

County/Island: Lancashire

Country: England

Street address: } [View image](#)

Occupation:

Registration district: Barton upon Irwell and Worsley

Sub-registration district: Worsley

Household Members:

Name	Age
William Greenhalgh	50
Margaret Greenhalgh	45
Mary Greenhalgh	25
Alice Greenhalgh	20
Thomas Greenhalgh	20
Abraham Greenhalgh	15
Sarah Greenhalgh	10
Peter Greenhalgh	10
William Greenhalgh	5
Henry Greenhalgh	1



## THOMAS GREENHALGH (1821-1886)

*Son of William Greenhalgh & Margeret Hope*

*Wives, Mary Moorecroft (m. 1847)*

*Harriet Wardle (m. 1874)*

Thomas was christened 4<sup>th</sup> March 1821 in Ellenbrook Chapel, Eccles, Lancashire, England. He was the fourth of twelve children of William Greenhalgh and Margaret Hope.

Thomas married Mary Moorcroft, 26 September 1847 in Eccles, Lancashire, England. They had ten children, two of whom died young.

### *From his Personal Journal*

*"I was born in the township of Worsley, Lancashire, England in the year of our Lord 1821 on January 15th. I was of humble family, brought up in the primitive school until I was about nine or ten years of age, when my parents removed us to Denimoor to work in the factory. There we remained for about four months then we moved to the town Worsley and stayed there for some years.*

*While there I began to think about religion. From time to time I went to hear the different sects. I was rather inclined to the Methodist Society. In 1840 I heard of a strange sect called Latter-Day-Saints, which gave a little feeling.*

*So, I said that I would hear them for the people said they were false prophets and so on. Sister Betty Ray tried to persuade me to obey the gospel but I need not be persuaded to live the gospel when I heard the*



*THOMAS GREENHALGH and his wife, Mary Moorcroft.*

*Saints preach. I believed with all my heart. I was baptized by Thomas Lythgo who was then a Priest.*

In 1840, Thomas and his brother Abraham joined the Mormon Church, some of the first to do so in the Preston area. In 1841, their family was living in Pendleton, Eccles, Lancashire, England. Thomas served as a home missionary in England from 1840-1865.

*(See Thomas' missionary journal.)*

*"Baptized  
December 3rd  
1840. Confirmed  
under the hand of  
John Smith, Elder  
Willard Richard  
and Elder William  
Walker to the office  
of Teacher, October  
1841. I commenced  
to visit the  
members from time  
to time. "*



*"In 1842 I commenced to be the agent for the Saints. In September 1842, I with my parents moved to Pendleton. A distance of two and one-half miles from our Branch. I continued to visit the different branches from time to time. I had a great desire to emigrate to the land of Zion to be with the Saints and to help build the Temple of the Lord in Nauvoo."*

*"I went to other branches from time to time. I had to go to Manchester Branch twice a month for the Stars and since the Twelve came to our midst I went to Duckenfield Branch to hire Brother Wyde to preach, but he was not there. We went to Haston Branch the same night. On Christmas Day we from Pendlebury Branch went to a tea party at Manchester Branch."*



### *As Per the 1851 & 1861 English Censuses*

In 1851, Thomas was a cotton warper, living in *Pendleton*, Lancashire, England, with Mary and their two children. Mary was a cotton weaver.

In 1861, Thomas was a silk and cotton warper, living in *Colne*, Lancashire, England, with Mary and six children.



*From the journal of Thomas Greenhalgh,*

"Jan 1, 1857, This morning, not being at work, I went to my father's house in Swinton, I with two of our children and Amos Wolstoncraft. The day was fine. I got home by 10 p.m."

"Friday, Jan 2, 1857, I went to work at 8 o'clock this morning and at night I with my wife went to my father's house as we were called to a family party. We had a good time together, Our Abraham and Peter and their families were talked about."

"Saturday, Jan 17th, 1857, This morning I went to Swinton. Our folks seem to be unsettled in their minds. They wanted to hear from our Abraham and Peter. I told them to wait a bit."

"Tuesday, Feb 24th, 1857, I wrote to Brother Hubbard to ask him if he knows anything about our Abraham and Peter."

*"Saturday, March 8th 1857, I received a letter from Brother Hubbard respecting our Ab[e] and Peter."*

*"Saturday, 14 Mar, 1857, Tonight I went to my father's house. Al weel. I went to tell them the news that I had received from brother Hubbard who was the Bishop of Willow Creek settlement. (Now Willard, Utah)*

*"Saturday, April 11, 1857, This week has been a hard one to me, all the time being silk picking. A letter came to hand on Tuesday. Our William brought it from our Peter. It gave a good account of the valley."*

*"Tuesday, May 5th 1857, This morning I went to see Prince Albert and Shute go to open the exhibition at old Trafford. There were amany thousands of people in town. "*

*"May 6th, 1857, I went to work at 8 a.m. Worked all day. The Queen's monument has been opened by Prince Albert at the Peel's Park. There were amany present. Sister Greehalgh went with our Ellen. "*

*"Tuesday June 30th, 1857, I went to Seinton to see the Queen. There wre amany flags flying up and down the town. There was an arch of evergreens in Saint Ann's Square, an arch at Albert Bridge, one at Winsor Bridge, one at Pendleton and one at Swinton near to where my father lives. There were six carriages and a few of Warsley Cavalry with her to Pendleton then she was met by about three hundred more soldiers and went to the exhibition at Old Trafford. All mills wer stopped for some miles around. I remained all night at my father. "*

**Pictured:** Brigham young, H.C. Kimball, Wilford Woodruff, John Taylor, Willard Richards, George A. Smith, and Parley P. Pratt were at the Manchester Conference.

Thomas' journal tells us that he was at the Conference. I'd like to think he was in the photo.



*Dec 31, 1858, Went with my girls to my Father's house in Swinton to our yearly feast. It rained all day, we had a good time. There were a few remarks about Mormonism made."*

*"Saturday, 8th Jan 1859, I went to my Father's house in Swinton as we had left our Sarah there. I remained overnight. Returned after dinner. We walked all the way home at night. We had a good time together."*

*"Sunday, Mar 27th, 1859, I received a letter from our Peter from Utah giving a good report of things. Says all is peace there with the Church. "*

*"Sunday, April 16th, 1859, Tonight when I got home our William had brought a letter from our Abraham which they received. He gave a short account of their removal. I was glad to hear from them. He has got four children. "*

**1865** - The family, including seven children, sailed on the ship Belle Wood from Liverpool, England, arriving in New York City 31<sup>st</sup> May 1865. They found the country in deep mourning over the tragic death of Abraham Lincoln. The baby had been ill on the voyage and passed



*The Ship Belle Wood*

away a month after they arrived. Thomas could not find work in New York City, so they moved to Cohoes, Albany, New York. They sailed down the Hudson River from Albany to New York and waited for more saints who were going to Utah. In 1865, Thomas was a mover, living in Brooklyn, Kings, New York, with Mary and seven children.

**From Thomas' Journal:** *Sunday, March \_ 1865. This morning we met in prayer meeting. We had a good time. The Spirit of the Lord was with us in prayer and testimony afternoon. We had a good time together. There were a good many Saints present. I have been appointed secretary*

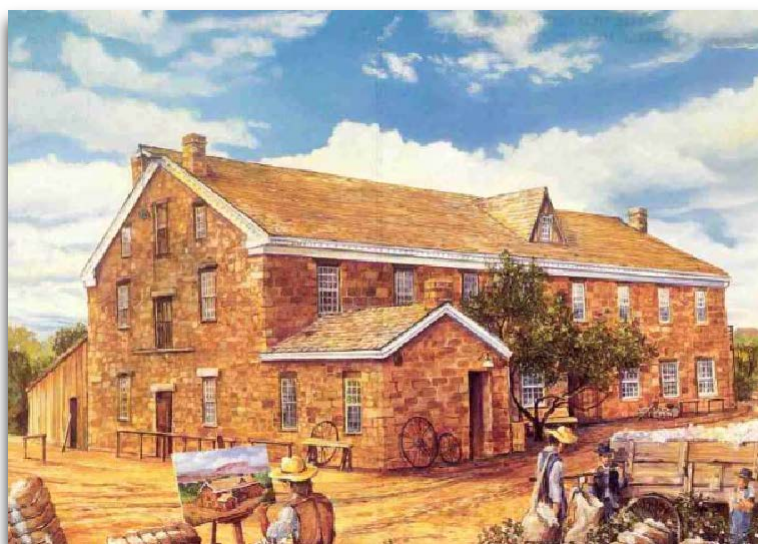


*for the Church and we commenced an Emigration Fund. I was appointed secretary for it also.*

Their roundabout route west was by way of Lakes Huron and Michigan, into Canada, then to Chicago and on to Wyoming. They continued to Utah, arriving 4 October 1866.

They moved to Mill Creek near Cottonwood Canyon, where there was a blanket factory. Thomas set up the power looms that had been freighted with the pioneer company. They were the first waterpower looms to operate west of the Mississippi River. In 1867, they family moved to Washington County, Utah Territory, where Thomas set up more waterpower looms.

In 1869, the railroads were united and a cotton factory began operating. On the 1870 census, Thomas was working in the cotton mill and living in Washington, Washington, Utah Territory, with Mary and six children.



*The Cotton Mill in Washington, Utah*

In 1874, Thomas married a second wife, by the name of Harriet Wardle, in Salt Lake City. Harriet & her mother and two sisters, had immigrated the prior year. Why Thomas was in Salt Lake City, we don't know. But we do know that Thomas was to return to Washington with his new bride, Harriet Wardle.

Thomas married Harriet Wardle in 1874 in Salt Lake City, Salt Lake, Utah. They had six children, two of whom died as infants.

In the 1880 census, Thomas was a cotton warper, living in Washington, Utah Territory, with Mary and Harriet and four children.

# WASHINGTON COTTON FACTORY

Washington, Utah



## *Background*

Brigham Young, sensing there would be a disruption in the cotton markets resulting from the U.S. Civil War, sent people down to southern Utah to a Cotton Mission. They started experimenting with raising cotton in Utah's "Dixie".

The first extensive manufacture of cotton cloth was begun in 1865 when a cooperative cotton factory was organized under the direction of Brigham Young. This meant the cotton lint would not need to be baled and sent to others to produce cloth. Appleton M. Harmon was selected to supervise the building of a mill and the installation of the necessary machinery. The Washington site was selected because of nearby water power from the Virgin River.

The building of the mill was started in 1866 and the first story was occupied in 1867. Local farmers began growing more cotton. The building was raised to two and one half stories in the fall of 1870. At that time, it was the largest factory west of the Mississippi. New equipment was shipped in from Missouri that permitted wool as well as cotton to be made into cloth.

It was always known as the Cotton Factory, not the Cotton Mill, since Snow's Gristmill, built in 1866, was located about 2-300 yards south of the Factory and was known as the Mill.

For a short while the cotton industry flourished, partly due to the Civil War and its interference with growers in the southern U.S. A manufacturing company was organized in 1871 with capital stock of \$100,000. Other Mormon communities that were growing cotton and sending it to the Washington factory were Toquerville and Santa Clara.

The end of the Civil War resulted in a softening of the cotton market which made it difficult for the Washington factory to compete. So the factory never was much of a money maker but it did much to hold the pioneers here in "Dixie." It gave them work and an income which they could not get in any other way. It also supplied cloth that reduced the amount of work required in the home to produce clothing.

The factory closed in 1904 and the machinery was removed in 1910. It deteriorated until part of the roof fell in.



*Star Nursery remains as the owner of the Washington Cotton Factory.*




# Marriage Certificate:

*Thomas Greenhalgh & Mary Moorecroft*

Marriage: 26 September 1847

Eccles, Lancashire, England



CERTIFIED COPY OF AN ENTRY OF MARRIAGE

GIVEN AT THE GENERAL REGISTER OFFICE

Application Number COL929706

No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the Time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
1847	26 <sup>th</sup> September 1847	Thomas Greenhalgh	of full age	Widower		Pendleton	William Greenhalgh	Widower
		Mary Moorecroft	28 years	Spinster		Pendleton	James Moorecroft	Col. Surgeon

Married in the *Parish Church of Eccles* according to the Rites and Ceremonies of the Established Church; after which

This Marriage was solemnized between us, Thomas Greenhalgh and Mary Moorecroft in the Presence of us, James Moorecroft and Mary Ann Bayliss by me, W. Marsden

CERTIFIED to be a true copy of an entry in the certified copy of a register of Marriages in the Registration District of Chorlton

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office, the 10th day of February 2007


MXD 056329

This certificate is issued in pursuance of section 65 of the Marriage Act 1949. Sub-section 3 of that section provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the marriage to which it relates without any further or other proof of the entry, and no certified copy purporting to have been given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. ©CROWN COPYRIGHT

**WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY.**

043704 11032 04/06 SPSL 013588

  
NC  
LW


## Marriage Record:

### *Thomas Greenhalgh & Harriet Wardle*

**Marriage: ~~15 March 1888~~, [1847] Washington, Utah**

*NOTE: this date is incorrect, Thomas and Harriet were sealed*


*in the Endowment House in 1874, and their first child, Rose Elizabeth, was born in '76.*

 **Hariett Wardle, "Utah Marriages, 1887-1935"** Close

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url  
<https://familysearch.org/ark:/61903/1:1:F8PL-P6Y>

Indexed Information  
[Hide](#)

 No image available

Name	Thomas Greenhalgh
Spouse's Name	<b>Hariett Wardle</b>
Event Date	15 Mar 1888
Event Place	Washington Precinct, Washington, Utah

Citation  
"Utah Marriages, 1887-1935," database, *FamilySearch*  
(<https://familysearch.org/pal:/MM9.1.1/F8PL-P6Y> : 5 December 2014), Thomas  
Greenhalgh and Hariett Wardle, 15 Mar 1888; citing Washington Precinct,  
Washington, Utah; FHL microfilm 484,821.

## Migration to America

Thomas Greenhalgh and his family had long desired to join the many of their friends who had answered the call to gather to Zion over the years. Whatever circumstances kept them from doing so we do not know.

Thomas and Mary were the parents of seven children before the time came that they were to leave England for the United States. His oldest child, Mary Ann, had written, *"My father was a silk warper and worked at his trade in the city of Manchester in Lancashire. He learned this art when a very young man. i cannot remember the time when he had any other trade than that of a silk warper."*

At the age of twelve Mary Ann started to work in the cloth factory where her father warped. The children had very little opportunity for schooling, but when Thomas came home from working, although he had worked from 6 a.m. to 6 p.m., he found time to teach the children to read, write, spell and figure. By the time Mary Ann was twelve there were five children in the family and the three and a half dollars she earned each week winding skeins of yarn on spools was needed to help support the family. During the year that she was twelve years old the Civil War broke out in America. This may well have been a deterrent to an earlier emigration.

### **From Thomas' Missionary Journal (Sunday, March 27th., 1859):**

*"I received a letter from our Peter from Utah giving a good report of things. Says all is peace there with the Church. Met at Hulme room, there being a Priesthood meeting. We had a good time together. Emigration was the main topic of the day. There has been 120 pounds paid into the Penny Fund this last month. All seemed cheered up and full of life. All presidents gave in a good report of their Branches. At night, came home to correct our sheet or report."*

At last the time came, however, when Thomas and his family made plans to emigrate to America.

### Background

Church emigration records state that "in the year 1865, only two large sailing vessels were chartered by President Daniel H. Wells, president of the European Mission, to carry LDS emigrants from Europe to New York, the port of entry for the LDS emigration that year. These ships were the Belle Wood which left *Liverpool* April 29th with a company of 636 Saints, and the B.S. Kimball which sailed from Hamburg, Germany."

In the summer of 1837, the Lord called Elder Heber C. Kimball and six companions to take the message of the restored gospel to England. After arriving in Liverpool, they focused missionary activity among the people of Lancashire, beginning in Preston on the east and extending west to the towns and villages of the Ribble Valley. Many of the sites germane to these early missionary efforts are presented photographically with historical commentary that explains the significance of the buildings, rivers, docks, market squares, and villages to the establishment of the Church of Jesus Christ in this area of Great Britain.

Liverpool, the gateway for introducing the restored gospel in Great Britain. Here the first missionaries landed in 1837. This group included Elders Heber C. Kimball and Orson Hyde of the Quorum of the Twelve; Joseph Fielding and Isaac Russell, who had been baptized in Canada; Willard Richards; John Goodson; and John Snider. Reflecting on his first impressions of Liverpool, Elder Kimball recorded, "When we first sighted Liverpool . . . the spirit of the Lord rested down upon me in a powerful manner, and my soul was filled with love and gratitude."

Between 1840 and 1860, tens of thousands of Latter-day Saints embarked from the Liverpool docks on ships that carried them from their homeland to gather with other members in the United States.



*This statue of a family preparing to board a ship commemorates the Latter-day Saint emigrants who set sail from Liverpool for America*



## The Voyage to America

### Liverpool to New York 29 Apr 1865 - 31 May 1865

Ship Name Belle Wood

Vessel Type Ship

Departure 29 Apr 1865 from Liverpool

Arrival 31 May 1865 at New York

Source BMR, Book #1048, pp. 163-193 (FHL #025,692); Customs #444 (FHL #175,608) ([source abbreviations](#))

Church Leader William H. Shearman



### Liverpool to New York 29 Apr 1865 - 31 May 1865

#### Greenhalgh, Thomas

Thomas Greenhalgh travelled from **Liverpool** to **New York** 29 Apr 1865 - 31 May 1865 . [Read about the voyage.](#)

Last Name **GREENHALGH**

First Name **Thomas**

Age 44

Origin England

Occupation Warper

Standard Surname **GREENHALGH**

Standard Given **Thomas**

Head Surname **GREENHALGH**

#### These passengers may be related:

[Greenalgh, Thomas](#) (Age: 7)  
[Greenhalgh, Abraham](#) (Age: 9)  
[Greenhalgh, Francis](#) (Age: infant)  
[Greenhalgh, Magaret](#) (Age: 5)  
[Greenhalgh, Mary](#) (Age: 38)  
[Greenhalgh, Mary Ann](#) (Age: 15)  
[Greenhalgh, Sarah](#) (Age: 11)  
[Greenhalgh, William](#) (Age: 3)



Source: BMR, p. 174; Customs, p.6. ([source abbreviations](#))



The roster of the Belle Wood shows the following among its passengers: Thomas Greenhalgh, 44,warper; Mary Greenhalgh, 38; Mary Ann Greenhalgh, 15; Sarah Greenhalgh, 11; Margaret Greenhalgh, 5; Abraham Greenhalgh, 9; Thomas Greenhalgh, 7; William Greenhalgh, 3; Francis Greenhalgh, infant.

From the Ship's ledger:

SHIP <i>Belle Wood</i> <i>David Moody</i> OF 2500 TONS REGISTER, <i>Hayden</i>							
1865	Folio in Application Book.	Name.	Age.	Profession or Occupation.	Address.	Country.	No. of Notification.
		Thomas Greenhalgh	44	Warper	@ R. N. Russell	"	108
		Mary do	38	Wife		"	
		Mary Ann do	15	Spinster		"	
		Sarah do	11	do		"	
		Margaret do	5			"	
		Abraham do	9			"	
		Thomas do	7			"	
		William do	3			"	
		Francis do	Inf			"	

8	0	0						103
14	14	0						
6	0	0						
28	14	0						

Cost of Voyage:28 Pounds, 14 shillings

ARRIVALS.—We are in receipt of mails from America, with letters from Elders Taylor, Shearman, Reynolds and Barfoot. Brother Reynolds arrived in New York per steamship *Persia*, on the 31st ult., in good health and spirits. Our readers will also be pleased to learn from the letter published in this week's STAR, of the safe arrival of the emigrant ship *Belle Wood*. Brother Shearman, in writing, expresses himself to the effect, that taking into consideration the usual inconveniences of a sea voyage, the passage (31 days) was very pleasant. The provisions furnished, with the exception of the peas, were first class, and had given great satisfaction. The extras and comforts provided by the Church were abundant in quantity, excellent in quality, and gratefully appreciated by the Saints, who also speak highly of the untiring exertions of brother Shearman and his counsellors on their behalf. Elder Thomas Taylor was well, but busy arranging for the departure of the Saints to Wyoming, and anxiously awaiting the arrival of the *B. S. Kimball* with the Scandinavian emigrants.

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C O R R E S P O N D E N C E .

AMERICA.

Wyoming, N. T., June 17, 1865.

President Wells.

Dear brother,—As I informed you by previous letter, we anchored in New York harbor on May 31st, and were landed at Castle Gardens, with our luggage, on the following day. We experienced no difficulty in passing the doctor and custom house officers, who were very courteous and accommodating. Of course we did not fail to show our appreciation of their kindness in enabling us to pass our effects without going through all the tedious formalities of the custom house regulations. In consequence of unwillingness on the part of railway contractors to fulfil their engagements with Elder Thomas Taylor, we were detained in Castle Gardens between five and six days. The weather was intensely hot, the Saints suffered much from various sources of annoyance, and disease made its appearance and began to spread rapidly. I am thankful, however, to be able to say that, by the blessing of the Lord, we escaped with the loss of but one child, who died of the croop. Under these circumstances brother Taylor had no alternative but to take steps to obtain legal redress; which, when the contractors found he was determined to do, they concluded to fulfil their agreement.

We accordingly left New York for Albany, by the Hudson River R. R. at 8 p.m., on the 6th. We arrived

safely at this place on the 15th inst., having had a very agreeable trip, without any material detention, with the exception of the short distance between Quincy and the Palmyra Junction, which we had to ride in miserably dirty cattle trucks. At the latter place the Saints—men, women and children—were turned out into the pitiless storm without shelter. We remonstrated with the officials in vain, until, assuming to have more authority than I really possessed, I told them I should certainly send our following company by some other route, where they would be treated with something like decency and humanity. The station master then concluded to let us into the depot where the people were tolerably comfortable till they proceeded to St. Joseph. About a mile east of St. Joseph the flood, during the night, had washed away a portion of the railway, causing a detention of a few hours. We experienced no material difficulty along the route, and were treated with great courtesy and kindness by nearly all with whom we came in contact. We have had a great many cases of measels, but all have done well with two or three exceptions. One child, aged eleven months, (Frederick Wilson Simons) died in the cars near, and was buried at, St. Joseph. Sidney Biddle, aged 9 months, from Walsall near Birmingham, died of decline, and was buried at this place yesterday; Samuel A.



Shaw aged 3 years, from the same place died to-day of measles.

During the journey from New York to this place, every possible attention was given to the sick and feeble, the best railway carriage was always appropriated exclusively to their use, and the preference was given to them in all things.

It has been very stormy ever since we have been here, making the country very muddy and disagreeable. The thunder and lightening have been of that fearfully grand and, to me, sublimely magnificent character peculiar to America. Elder J. G. Holman has done every thing in his power to make the Saints comfortable and to provide for their necessities. Several merchant trains for Salt Lake City are starting for Nebraska City, seven miles below this place, and are engaging many of our brethren as teamsters,

paying from \$40 to \$50 per month. Twenty-six men and four women engaged and went to Nebraska to-day, under the Presidency of Elder William Willes. Elder Holman has selected twenty more men, half of them with families, whom he expects will start with another train on Monday, under the Presidency of Elder E. F. Bird. From present appearances it is likely that many more will be wanted, and brother Holman hopes to be able in this manner, to get off many who would otherwise have been unable to go to Zion this season. We all feel very grateful to the Lord for thus opening the way for the gathering of his poor Saints. The wagon masters and the rest of the teamsters are Gentiles, but brothers Naisbett, Hampton, Basset, and others have done all in their power to ensure the comfort and welfare of our brethren and families who go with them.

means. I do not think there has ever been a company of Saints come from Europe who have been more generally united and willing to obey counsel than this one. Provisions are very high here at present; flour is five dollars per cwt., Bacon is 18 to 20 cents, sugar 25 to 30, coffee 45, tea \$2. 50 cents, and other things in proportion.

There has been a great deal of luggage brought this season, the freight of which, over the railway, will I fear be lost to the Church, as there was no possibility of weighing it—individually—in New York, and no means of doing it here.

The health of the returning Elders is generally good. Matthew Lyon has greatly improved, as also father Lee. Brothers C. B. Taylor, and F. W. Cox have gone to see their relatives in the States, but we are ex-

pecting them here in a few days. Brother T. Taylor was very anxious that I should accompany the Saints to this point, and I am now waiting their arrival at Nebraska of brother W. T. Godbie (whom I had the pleasure of meeting at New York) and George Reynolds, when we expect to take stage together for Salt Lake City.

I forgot to mention that while detained in New York, we had some excellent meetings at Williamsburgh, in the Adelphi Hall, at which a great number of the Saints from Castle Garden attended. By the liberality of Brother W. T. Godbie, and the kindness of Elder T. Taylor and others, a very refreshing and substantial repast was provided for all who had come from Castle Gardens, consisting of rich sweet milk, new bread, and good fresh butter, spread in our liberal American style. The food was very

In consequence of the fall of gold, and the high prices of every article needed for emigration, Brothers Holman and Taylor are seriously embarrassed for means. Brother Holman called a meeting for the brethren who wished to drive teams over the Plains, and stated the case to them, when nearly every one nobly and cheerfully volunteered to give their wages to the Church, to assist to gather the aged and females who are here without

prosperity, as also for all the Elders laboring under your watchcare, I remain your brother.

WILLIAM H. SHEARMAN.

acceptable, and refreshing to the bodies of the fatigued Saints, and the kindness that prompted the movement was still more grateful and invigorating to their spirits, as it showed an interest in their welfare and comfort, that can only be fully appreciated under such circumstances.

Brother Holman says he hopes to be able to get the last of the Saints off by the 10th or 15th of next month.

Ever praying for your welfare and

P.S. — Sunday, 18th. Brothers Godbie and Reynolds arrived to-day. We leave by stage in the morning at 7.



## Harriet Wardle's migration to America

Mother Elizabeth Wardle, Harriet, and Sarah migrated to America in 1873. They left Liverpool October 22<sup>nd</sup> 1873, on the Ship SS Idaho. They arrived in New York on the 5<sup>th</sup> of November. Also listed in their group, was a girl by the name of Annie, who was a year older than Sarah Wardle .... Perhaps a cousin. Jonathan didn't migrate to America until 1887.

### Thomas Greenhalgh in the Pioneer Immigrants to Utah Territory

Name:	Thomas Greenhalgh
Gender:	Male
Birth Date:	15 Jan 1821
Birth Place:	Worsley, Lancashire, England
Religion:	Lds
Occupation:	Weaver
Spouse:	Mary Morecroft; Harriet Wardle
Marriage Date:	26 Sep 1847
Father:	William Greenhalgh
Mother:	Margaret
Departure Place:	Wyoming, Neb
Departure Date:	2 Aug 1866
Pioneer Company:	Joseph S. Rawlins Co.
Travel Company:	Wife Mary, ch; Mary Ann, Sarah, Abvram, Thomas, Jr, Margaret W, Ruth E
Trail:	Mormon trail
Arrival Place:	Salt Lake Valley
Arrival Date:	6 Oct 1866
Place Settled:	Sugar House Ward Slc Washington, Washington, UT
Death Place:	Washington, Washington, Utah
Death Date:	2 May 1882
Burial Date:	1882
Submitted by:	William Kendall Brooksby
Information Source:	Thomas Gpeenhalgh Journal; Pineers a Prominent Men of Utah; Essholm;
Page Number:	001008
Submission Date:	05 Jan 1991
Comments:	Home Missionary in England 1840-1860

## The Deaths of Thomas Greenhalgh, and his wives, Mary Moorecroft, and Harriet Wardle

Mary Moorecroft, Thomas' first wife, died of exposure. According to the Coroner's inquest, "during a state of insanity to which she has been given for sometime...she wandered from home and perished for water on or about the 16<sup>th</sup> of July, 1885"

Thomas survived his wife Mary by less than a year. Thomas died 2<sup>nd</sup> of May 1886, in Washington, Utah, of diabetes.

The following appeared in the Deseret News for May 19, 1886:

**GREENHALGH**—In Washington, Washing-  
ton County, Utah, May 2d, 1886, Thomas  
Greenhalgh, son of William and Margaret  
Greenhalgh, born Jan. 15, 1821, at Tyldesley,  
Leigh parish, Lancashire, England. Bap-  
tized at Pendlebury, Manchester Confer-  
ence, December 3d, 1840, by Thomas Lythgoe.  
Deceased died as he had lived, a firm be-  
liever in the Gospel. In his younger days  
in his native land he was a zealous advocate  
and defender of the truth.  
*Mill. Star, please copy.*

*"Washington, Washington  
County, Utah May 20, 1886.*

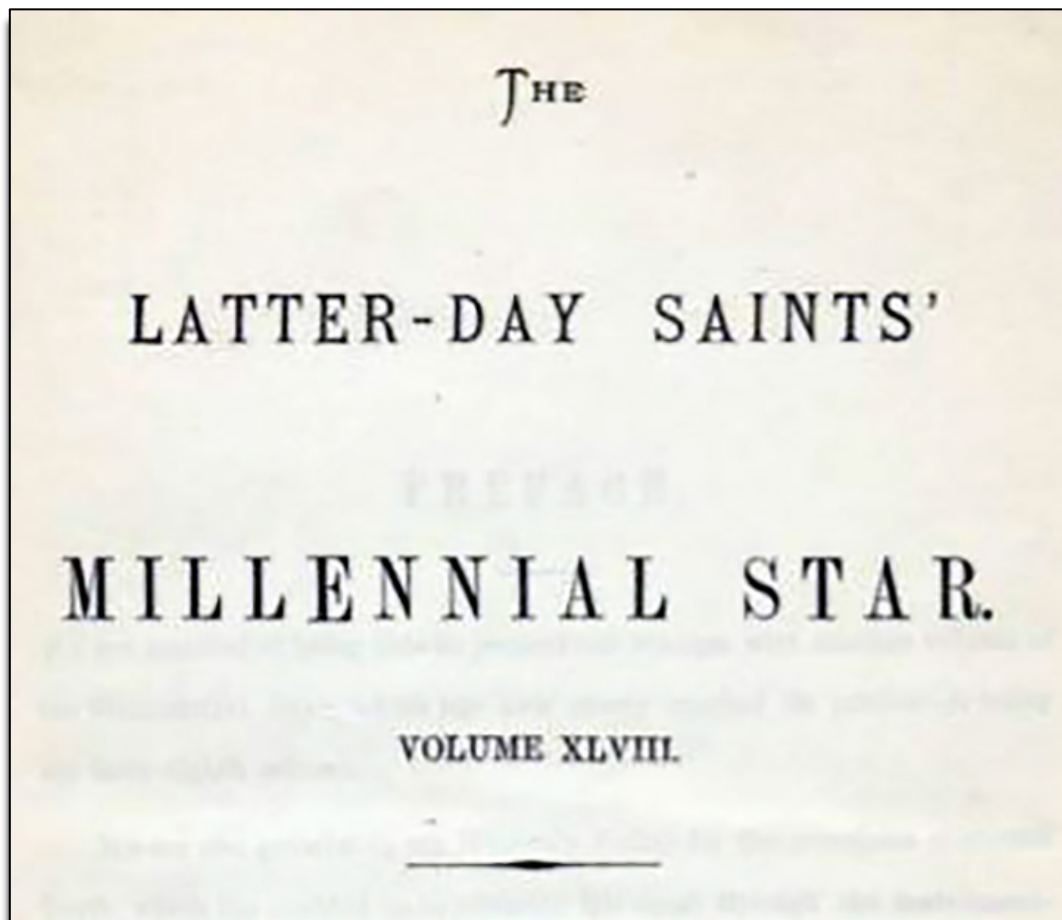
*"Thomas Greenhalgh, son of  
William and Margaret  
Greenhalgh, born Jan. 15, 1821,  
at Tyldesley, Leigh Parish,  
Lancashire, England. Baptized at  
Pendlebury, Manchester  
conference, December 3rd, 1840,  
by Thomas Lythgoe.*

*"Deceased died as he had lived, a firm believer in the Gospel. In his younger days  
in his native land he was a zealous advocate and defender of the truth."*

Both Thomas Greenhalgh  
and Mary Moorecroft are  
buried in the Washington  
City Cemetery.



Thomas Greenhalgh's Death



**DIED.**

GREENHALGH.—In Washington, Washington County, Utah, May 2, 1886, Thomas Greenhalgh, son of William and Margaret Greenhalgh; born Jan. 15, 1821, at Tyldsley, Leigh parish, Lancashire, England; baptized at Pendlebury, Manchester Conference, Dec. 3, 1840, by Thomas Lythgo. Deceased died as he had lived, a firm believer in the Gospel. In his younger days, in his native land, he was a zealous advocate and defender of the truth.



## Thomas Greenhalgh's Will

Utah, Wills and Probate Records, 1800-1985

Washington > Record of Wills, Book G-G1, 1875-1966

In the Probate Court of the  
County of Washington, Territory of Utah  
In the matter of the Estate of }  
of } Testimony of subscribing witness  
Thomas Greenhalgh, deceased } on Probate of Will.  
Territory of Utah }  
County of Washington } S.S.

David Paxman being duly sworn in Open Court  
testifies as follows:

I reside in the County of Washington, Territory of Utah  
I knew Thomas Greenhalgh on the 16<sup>th</sup> day of March 1886,  
the date of the instrument now shown to me and marked  
as filed in this Court on the 20<sup>th</sup> day of May 1886, pur-  
porting to be the last will and Testament of the said  
decedent. I am one of the subscribing witnesses to  
said instrument. I also knew at the said date  
of said instrument, Samuel Cornell, the other of said  
subscribing witnesses.

The said instrument was signed by the said de-  
cedent, at his residence in Washington, in the County  
of Washington, Territory of Utah, on the sixteenth  
day of March 1886, the day it bears date, in the



presence of myself and of said Samuel Cornell,  
and the said decedent thereupon published the said  
instrument as, and declared to us the same to be  
his last will and Testament and requested us in  
attestation thereof to sign the same as witnesses.  
The said Samuel Cornell and I then and there  
in the presence of the said decedent, and in the  
presence of each other, subscribed our names as  
witnesses to the said instrument.

At the time of executing the said instrument,  
said decedent was over the age of eighteen years, and  
was of sound and disposing mind, and not  
acting under duress, menace, fraud, undue  
influence, or misrepresentation.

Subscribed and sworn to in open Court } David Paxman  
Before me, this 21.<sup>st</sup> day of June 1886 }  
Joseph C. Buckley }  
Clerk

I hereby certify the foregoing to be a full true and  
correct copy of the original instrument, admitted  
to probate as the last Will and Testament of Thomas  
Greenhalgh, deceased on the 2.<sup>nd</sup> day of May 1886, to-  
gether with the Certificate of proof of will and facts  
found out and the testimony of David Paxman  
and Samuel Cornell, the subscribing witnesses, that  
I have compared them with the originals, now on  
file in my office and that is correct.

Probate Clerk

## Mary Moorecroft's Death

One year prior to his death, however, his wife Mary suffered a tragic death. The account as it appears in the Deseret News follows:



### "SAD DEATH OF A DEMENTED WOMAN".

*She wanders from Home and Dies in the Hills.*

*Washington, Washington Co., Utah, July 29th, 1885.*

*"It becomes our painful duty to inform the public through the columns of the News of a sad occurrence that has lately befallen one of our citizens, Mary Greenhalgh, and their little family.*

*"Some time after their arrival Mary Greenhalgh began to manifest unmistakable signs of mental derangement. She gradually grew worse, but never grew violent. She was clean and neat in her person,*

*and attended to her household affairs as a general thing, she having a place to herself in the suburbs of the city to live in.*



At times she would take a notion to pack up some articles of clothing and leave home, sometimes going in one direction and at other times in an opposite course, so that it was hard to keep track of her at all times.

Two weeks ago last Monday or Tuesday she left home, this time two dogs accompanying her, which she had trained for this purpose. The dogs returned on the Thursday following without their mistress. Strange to say her husband did not make the fact publicly known, either to the Church or city authorities, for more than a week after the return of the dogs, assigning as a reason that she was accustomed to leave home and come back again. As soon as it reached the ears of the Bishop he immediately took steps to get horsemen started in search of her. And almost as if by magic from 15 to 20 young men were at the rallying point, ready to start.

They succeeded in finding the dead body of the unfortunate woman some five or six miles from her home in the hills in an advanced stage of decomposition, supposed to have been dead some eight or ten days.

The affair has cast a sad gloom over our city following so close upon the heels of our fire disaster.

R. F. GOOLD.

P. S.—Deceased was 58 years of age, and a native of Lancashire, England.

Following is the verdict rendered at the

**CORONER'S INQUEST:  
TERRITORY OF UTAH,  
County of Washington.**

An inquest holden in Washington Precinct, Washington County, on the 27th day of July, A. D., 1885, before J. H. Crawford, Justice of the Peace in Washington Precinct. Upon the body of Mary Greenhalgh, there lying dead by the jurors whose names are hereto subscribed. The said jurors upon oath do say, that during a state of insanity to which she has been given for sometime, and probably neglect of her husband, she wandered from home and perished for water on or about the 16th of July, 1885.

VIRGIL HELLY,  
HYRUM S. MILLER,  
SIMEON A. DUNN,  
Jurors.

*"At times she would take a notion to pack up some articles of clothing and leave home, sometimes going in one direction, and at other times in an opposite course, so that it was hard to keep track of her at all times*

*"Two weeks ago last Monday or Tuesday she left home, this time two dogs accompanying her, which she had trained for this purpose. The dogs returned on the Thursday following without their mistress. Strange to say her husband did not make the fact publicly known, either to the Church or city authorities, for more than a week after the return of the dogs, assigning as a reason that she was accustomed to leave home and come back again.*

*As soon as it reached the ears of the Bishop he immediately took steps to get horsemen started in search of her. And almost if by magic from 15 to 20 young men were at the rallying point, ready to start.*

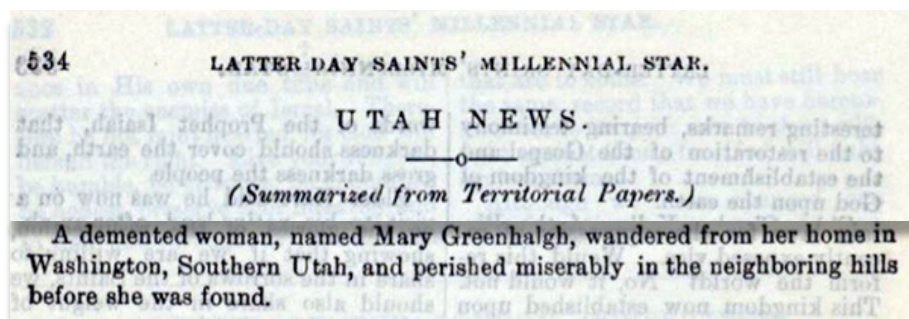
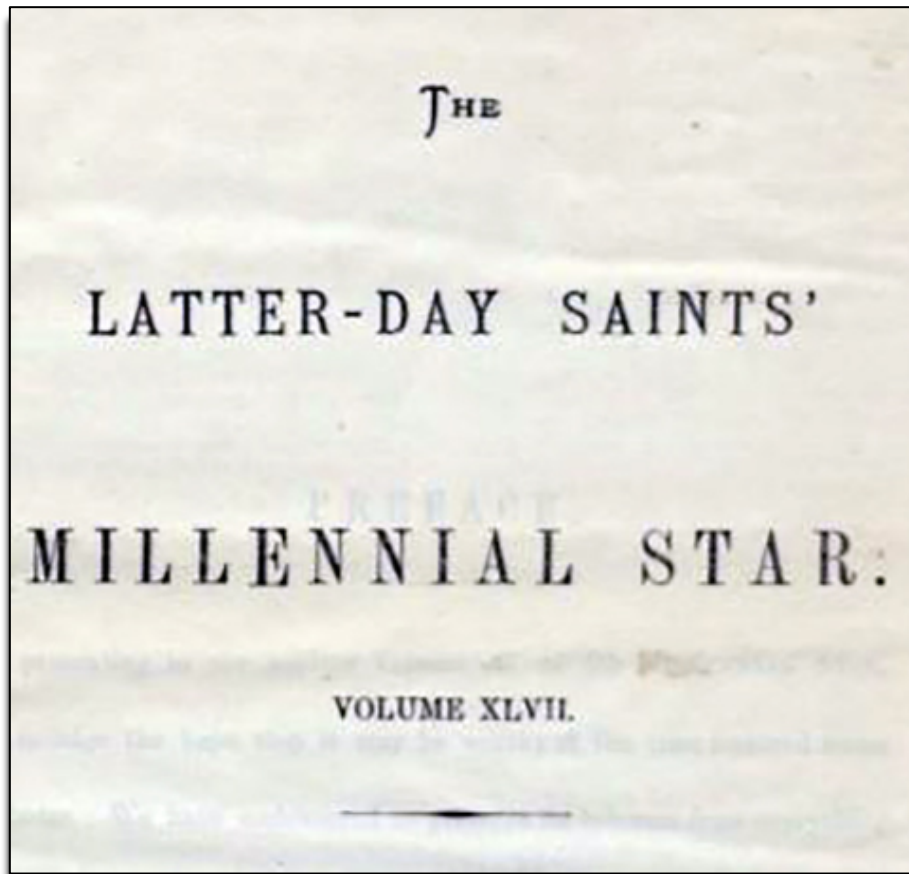
*."They succeeded in finding the dead body of the unfortunate woman some five or six miles from her home in the hills, in an advanced stage of decomposition, supposed to have been dead some eight or ten days.*

*"The affair has cast a sad gloom over our city following so close upon the heels of our fire disaster.*

**R.F. Goold**

*"P.S. Deceased was 58 years of age, and a native of Lancashire, England."*

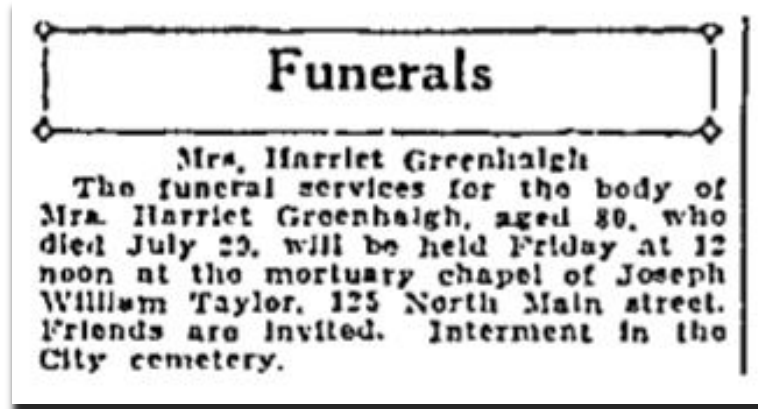




## Death of Harriet Wardle

29 July 1930, Salt Lake City, Utah

According to the 1900 US Census, Harriet Wardle had moved to Salt Lake City, some time after her husband , Thomas Greenhalgh died in 1886. Three of here children (John Thomas, Henry, and Ester) were to live with her. Harriet was living at the County Infirmary when she died.



# Death Certificate: Harriet Wardle

Age: 79

Cause of death: Myocardial failure. Secondary, Adenomatous goiter (caused by adenoma or multiple colloid nodules of the thyroid gland.)

N. B.—WRITE PLAINLY WITH UNFADING INK—THIS IS A PERMANENT RECORD. Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

1 PLACE OF DEATH Salisbury State Board of Health File No. 1335  
County Salisbury Precinct 654  
Village Salisbury City Salisbury No. County Infirmary St. Harriet Greenhalgh Ward { If death occurred in a hospital or institution give its NAME instead of street and number. }

2 FULL NAME Harriet Greenhalgh  
(a) Residence, No. County Infirmary St. (IF NON-RESIDENT GIVE CITY OR TOWN AND STATE)  
(USUAL PLACE OF ABODE) Length of residence in city or town where death occurred 3 yrs. 5 mos. ds. How long in U. S., if of foreign birth 3 yrs. 5 mos. ds.

PERSONAL AND STATISTICAL PARTICULARS  
3 SEX Female 4 COLOR OR RACE White 5 SINGLE, MARRIED, WIDOWED, OR DIVORCED (Write the word) Widowed  
6a If Married, Widowed, or Divorced HUSBAND OF (OR) WIFE OF John Greenhalgh  
DATE OF BIRTH Jan 24 1851 (Month) (Day) (Year)  
AGE 79 3 mos. 5 ds. If LESS than 1 day, hrs. or min.?  
OCCUPATION OF DECEASED (a) Trade, profession or particular kind of work At Home  
(b) General nature of industry, business, or establishment in which employed (or employer)  
(c) Name of Employer  
BIRTHPLACE (City or town) (State or Country) England  
10 NAME OF FATHER Imothor Wardle  
11 BIRTHPLACE OF FATHER (State or Country) England  
12 MAIDEN NAME OF MOTHER Elizabeth Dixon  
13 BIRTHPLACE OF MOTHER (State or Country) England  
14 Informant Harry Greenhalgh  
Address 361 Reed St  
15 Filed July 31 1930 W. Christy Registrar  
Registered Number 1307 No. of Burial or Removal Permit 1307  
20 UNDER-TAKER John Taylor ADDRESS Salisbury

MEDICAL CERTIFICATE OF DEATH  
16 DATE OF DEATH July 29 1930 (Month) (Day) (Year)  
17 I HEREBY CERTIFY, That I attended deceased from July 3, 1930, to July 29, 1930, that I last saw her alive on July 29, 1930, and that death occurred, on the date stated above, at 4:00 P.M.  
The CAUSE DEATH\* was as follows:  
myocardial failure  
(Duration yrs. mos. ds.)  
Contributory Adenomatous Goiter (Secondary) (Duration yrs. mos. ds.)  
18 Where was disease contracted if not at place of death?  
Did an operation precede death? No Date of \_\_\_\_  
Was there an autopsy? No  
What test confirmed diagnosis? Ames  
(Signed) Clark Young M. D.  
7-31, 1930 (Address) Salisbury  
\*State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS AND NATURE OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDAL. (See reverse side for additional space.)  
19 MODE OF BURIAL, CREMATION, OR REMOVAL City Cemetery DATE OF BURIAL Aug 1 1930  
20 UNDER-TAKER John Taylor ADDRESS Salisbury

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE







## 1851 English Census; Bury, Lancashire, England

Occupations: Thomas is a Warper of cotton,  
and Mary is a Weaver of cotton.

1851 England Census for Thomas Greenhalgh					
Lancashire > Bury > South Bury > 6h					
Thomas Greenhalgh	Head	Man	29	Warper of Cotton	
Mary d <sup>e</sup>	Wife	d <sup>e</sup>	24	Weaver d <sup>e</sup>	
Mary Ann d <sup>e</sup>	Daughter		2		
Sarah d <sup>e</sup>	d <sup>e</sup>		4		

Thomas Greenhalgh in the 1851 England Census	
Name:	Thomas Greenhalgh
Age:	29
Estimated birth year:	abt 1822
Relation:	Head
Spouse's Name:	Mary Greenhalgh
Gender:	Male
Where born:	Mansergh, Lancashire, England
Civil Parish:	Bury
Phillimore Ecclesiastical Parish Maps:	<a href="#">View related Ecclesiastical Parish</a>
Town:	Bury
County/Island:	Lancashire
Country:	England
Street address:	<a href="#">View image</a>
Occupation:	
Condition as to marriage:	
Disability:	
Registration district:	Bury
Sub-registration district:	South Bury

Household Members:	Name	Age
	Thomas Greenhalgh	29
	Mary Greenhalgh	24
	Mary Ann Greenhalgh	2
	Sarah Greenhalgh	4/12

## 1861 English Census; Colne, Lancashire, England

Occupations: Thomas being a silk & cotton warper, Mary Ann, the oldest child, is working as a cotton winder, Sarah & Abraham are in school.

1861 England Census for Thomas Greenhalgh				
Lancashire > Colne > District 25				
Name	Relation to Head	Sex	Age	Occupation
Thomas Greenhalgh	Head	Male	40	Silk & Cotton Warper
Mary	Wife	Female	35	Wife
Mary Anne	Daughter	Female	13	Cotton Winder
Sarah	Daughter	Female	10	School
Abraham	Son	Male	5	School
Thos	Son	Male	3	
Margt	Daughter	Female	2	
William	Son	Male		

Thomas Greenhalgh in the 1861 England Census																					
Name:		Thomas Greenhalgh																			
Age:		40																			
Estimated birth year:		1821																			
Relation:		Head																			
Spouse's Name:		Mary Greenhalgh																			
Gender:		Male																			
Where born:		Wersley, Lancashire, England <i>[Worsley, Lancashire, England]</i>																			
Civil Parish:		Colne																			
Ecclesiastical parish:		Christchurch	Household Members:																		
Town:		Colne																			
County/Island:		Lancashire																			
Country:		England																			
Street address:																					
Occupation:																					
Condition as to marriage:																					
Registration district:		Burnley																			
Sub-registration district:		Colne																			
		<table><tr><th>Name</th><th>Age</th></tr><tr><td>Thomas Greenhalgh</td><td>40</td></tr><tr><td>Mary Greenhalgh</td><td>35</td></tr><tr><td>Mary Anne Greenhalgh</td><td>13</td></tr><tr><td>Sarah Greenhalgh</td><td>10</td></tr><tr><td>Abraham Greenhalgh</td><td>5</td></tr><tr><td>Thos Greenhalgh</td><td>3</td></tr><tr><td>Margt Greenhalgh</td><td>2</td></tr><tr><td>William Greenhalgh</td><td>1/12</td></tr></table>	Name	Age	Thomas Greenhalgh	40	Mary Greenhalgh	35	Mary Anne Greenhalgh	13	Sarah Greenhalgh	10	Abraham Greenhalgh	5	Thos Greenhalgh	3	Margt Greenhalgh	2	William Greenhalgh	1/12	
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Thos Greenhalgh	3																				
Margt Greenhalgh	2																				
William Greenhalgh	1/12																				

## 1865 New York State Census: Brooklyn, Kings, New York

Thomas Greenhalgh

New York State Census, 1865

Name	<b>Thomas Greenhalgh</b>
Event Type	Census
Event Year	1865
Event Place	Ward 14, Brooklyn, Kings, New York, United States
Relationship to Head of Household	Head
Relationship to Head of Household (Original)	Head
Birth Year (Estimated)	1821
Page	67

### New York State Census, 1865

Household ID	527
Line Number	32
GS Film Number	001930208
Digital Folder Number	004327048
Image Number	00043

Household	Role	Sex	Age	Birthplace
<b>Thomas Greenhalgh</b>	Head	M	44	
Mary Greenhalgh	Wife	F	38	
Mary Greenhalgh	Daughter	F	17	
Sarah Greenhalgh	Daughter	F	15	
Abraham Greenhalgh	Son	M	10	
Thomas Greenhalgh	Son	M	8	
Margret Greenhalgh	Daughter	F	6	
William Greenhalgh	Son	M	4	
Francis Greenhalgh	Daughter	F	0	

## 1870 US Federal Census: Washington County, Utah

Occupation: Thomas listed as working at Cotton mill.

1870 United States Federal Census for Thora Greenhalgh										
Utah Territory > Washington > Washington										
Name	Age	Sex	Race	Occupation	Real Estate	Personal Estate	Birthplace	Father Fo	Mother Fo	
Greenhalgh Thos	44	m	w	Work on Cotton Mill	100	200	England	1	1	
Mary	44	f	w	Keeping house			England	1	1	
Mary A	22	f	w	Keeping house			England	1	1	
Abraham	15	m	w	Work on Cotton Mill			England	1	1	
Thomas	19	m	w	Work on Cotton Mill			England	1	1	
William	9	m	w				England	1	1	
Ruth E	5	f	w				New York	1	1	
George D	1	m	w				Utah	1	1	

### Thos Greenhalgh in the 1870 United States Federal Census

Name: Thos. Greenhalgh

[\[Thos Greenhalgh\]](#)

[\[Thomas Greenhalgh\]](#)

Age in 1870: 44

Birth Year: abt 1826

Birthplace: England

Dwelling Number: 11

Home in 1870: Washington, Washington, Utah Territory

Race: White

Gender: Male

Occupation: Work on Cotton Mill

Father of Foreign Birth: Y

Mother of Foreign Birth: Y

Male Citizen Over 21: Y

Personal Estate Value: 200

Real Estate Value: 100

Household Members:

Name	Age
<a href="#">Tho. Greenhalgh</a>	44
<a href="#">Mary Greenhalgh</a>	44
<a href="#">Mary A Greenhalgh</a>	22
<a href="#">Abraham Greenhalgh</a>	15
<a href="#">Thomas Greenhalgh</a>	19
<a href="#">William Greenhalgh</a>	9
<a href="#">Ruth E Greenhalgh</a>	5
<a href="#">George D Greenhalgh</a>	1



## 1880 US Federal Census: Washington County, Utah

**Occupations:** Thomas listed as a Cotton warper, and Harriet Keeping house.

1880 United States Federal Census for Thos. Greenhalgh												
Utah > Washington > Washington > 093												
Name	Race	Sex	Age	Birth Mon	Relations	Single	Married	Widow/D	Married C	Occupation	Months U	
Greenhalgh, Thos.	W	M	59				/			Cotton Warper,	5	
Mary	W	F	53		Wife		/					
Harriet	W	F	30		Wife		/			Keeping house		
Maggie	W	F	21		Daughter	/				at home		
Rose E.	W	F	14		Daughter							
John T.	W	M	2		Son							
Henry	W	M	1/2	May	Son							

### Thos. Greenhalgh in the 1880 United States Federal Census

Name:	Thos. Greenhalgh		
Age:	59		
Birth Date:	Abt 1821		
Birthplace:	England		
Home in 1880:	Washington, Washington, Utah, USA		
Dwelling Number:	15		
Race:	White		
Gender:	Male		
Relation to Head of House:	Self (Head)	Household Members:	
Marital Status:	Married		
Spouse's Name:	Mary Greenhalgh [Harriet Greenhalgh]		
Father's Birthplace:	England		
Mother's Birthplace:	England		
Occupation:	Cotton Warper		
		<b>Name</b>	<b>Age</b>
		Thos. Greenhalgh	59
		Mary Greenhalgh	53
		Harriet Greenhalgh	30
		Maggie Greenhalgh	21
		Rose E. Greenhalgh	14
		John T. Greenhalgh	2
		Henry Greenhalgh	1/12

Occupations: Thomas is working as a Cotton warper, and Harriet is listed as “keeping house”.

## Magnification

England	England	England
England	England	England
England	England	England
England	England	England
Utah	England	England
Utah	England	England
Utah	England	England

## THOMAS GREENHALGH

*From the book "Tartan, Sage and History"  
written by Elvera Campbell Green; Chapter 4, pg.46...;  
Online link: <https://goo.gl/q3Au3D>*

About the first of June 1837, Heber C. Kimball was called by the Spirit of Revelation, and set apart by the First Presidency of The Church of Jesus Christ of Latter-day Saints, to preside over a mission to England, accompanied by Elder Orson Hyde, who was set for the same work at the same time. In a few days Brother Joseph fielding was set apart; and on the eve of the 12th, Elder Willard Richards was called and set apart for the same mission.

On July 1st the ship Garrick left New York with these brethren aboard, landing in Liverpool on the morning of the 20th, and at this time the preaching of the restored Gospel commenced on Britain's shores.

The story of the success of those early missionaries, of the persecution they endured, of Satan's attempts to defeat the work, of the ready reception the gospel found among those who had earnestly been seeking and waiting for truth to be revealed, has been penned by numerous historians.

As a family we can look back with pride to our own ancestors who were numbered among those who heard the truth, recognized it, and accepted it with their whole hearts and souls in those first years of missionary work in England. Among them was Thomas Greenhalgh, who was baptized just a little more than three years after those first missionaries reached Britain's shores.

Elder Richards had remained in England since 1837. On Monday, March 9, 1840, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock sailed from New York on the Patrick Henry for Liverpool. Shortly after they sailed, and before their arrival in Liverpool, Elder John Taylor had written to the Church leaders under date of Monday March 16, 1840:



"...Brother Woodruff has lately left the Potteries and has gone to another neighborhood, and is making Methodist preachers scarce. He baptized 32 persons in one week---13 of them were Methodist preachers. Elder Clark is preaching and baptizing in and about Manchester...Elder Willard Richards is very busy at this period, in visiting and setting in order the branches of the Church in Preston, Clithero, and all the regions round about..."

On Monday April 6, 1840, "Elders Young, Kimball, Pratt, Smith and Hedlock landed in Liverpool, on the first day of the eleventh year of the Church, after a tedious passage of twenty-eight days, during sixteen of which they encountered head winds, and one severe storm of three or four days..."

Immediately upon their arrival arrangements were made for a general conference, which convened in "Temperance Hall," in Preston, Lancashire, in which thirty-three branches of the Church were represented, including a total of nearly two thousand members. Parley P. Pratt, in his autobiography, states that at this conference he was appointed editor and publisher of the Millenial Star, and immediately left for Manchester to take over these responsibilities.

On the 6th of July, 1840, a general conference was convened at Manchester in the "*Carpenter's Hall*" where there were present the following members of the Twelve Apostles: Brigham young, H.C. Kimball, Wilford Woodruff, John Taylor, Willard Richards, George A. Smith, and Parley P. Pratt. At this conference Elder Pratt was unanimously chosen



*Carpenter's Hall*

President and William Clayton clerk (of the Manchester Conference). After a few short months there it was necessary that Elder Pratt return to New York to his family who had been ill with scarlet fever, returning again to England with his family in October of 1840 where he resumed his editorial duties in Manchester, and in the Presidency

of the Manchester Conference and the general Presidency of the work of that country. At the conference held in July, the following October 6 had been set as the date for the next general conference to convene in Manchester.

It was shortly after this conference, on December 2, 1840, that Thomas Greenhalgh, a young man of nineteen, was baptized by Thomas Lythgoe and on December 6, 1840 was confirmed by Elder Willard Richards of the Quorum of the Twelve.

Thomas Greenhalgh was born at Mosley Com., Worsley, Lancashire, England, the first son and fourth child of William Greenhalgh and Margaret Hope. His parents had eleven children, nine of whom grew to maturity. Two of his brothers also joined the Church. Abraham was baptized soon after Thomas, on March 24, 1841, and Peter was baptized March 9, 1852. Both brothers preceded Thomas in emigrating to the United States, Abraham in 1853 and Peter with the William A. Empey Co. in 1854.

In writing of the October 1840 conference, Parley P. Pratt reported:

"A general representation showed a great increase since the July Conference, and a spread of the work into many parts. many ordinations took place; much instruction was given; and many additional missionaries were sent out."

While this was a period of tremendous growth for the Church in England, it was also a time of persecution, led frequently by those who professed to be preachers and ministers of various Christian sects. It could not have been an easy step for Thomas to take. But what a thrill it must have been for him on the following conference as he sat again in "Carpenter's Hall" with nine of the Quorum of the Twelve present," assembled for the first time to transact business as a quorum, in the presence of the Church in a foreign land, being the first day of the twelfth year of the rise of the Church of Jesus Christ of Latter-day Saints...This conference closed the mission of the Twelve for the present in England," writes Elder Pratt "...as they were about to take their departure for America, all save myself..."

By the October conference in 1841 there were twelve branches in the Manchester conference consisting of 1,581 members with some hundred having emigrated from the conference, all of whom had been gathered in about two years. But as the membership increased so did the opposition. "In the meantime," wrote Elder Pratt, "...the priests take counsel together against the Lord and against His anointed ones. The most artful falsehoods ever inspired by Satan continue to flood the country, both from the press and the pulpit, and reiterated by those who profess to be followers of Jesus...they would mock and make light of the Bible, and everything quoted from it... The priests too were busy in church and chapel, in lying against the Saints, and perverting the written Word, and thus inspiring the people with violence, hatred, and every cruel work; yet we found the Saints rejoicing in the truth, and the honest in heart disposed to inquire into it."

In October of 1842 Parley P. Pratt left England "for a season, as duty calls me home," but in July of 1846, while at Winter Quarters, he wrote: "...Presidents Orson Hyde, John Taylor, and myself were appointed a mission to England. The reason for this mission under the present distressing circumstances was this: Elder R. Hedlock, who was then presiding in England, was in transgression, and was engaged in a wild scheme of financiering, by which he obtained vast sums of money from the Church in a kind of joint stock organization, which professedly had for its object the emigration of the Saints to America, while in reality the money was squandered by himself and others in any and every way but to do good. Our mission was for the purpose of breaking up this scheme of fraud, and displacing him and regulating all the affairs of the church in the British Isles."

"We had a long passage, and arrived in Liverpool October 14 in good health and spirits...A General Conference was convened in Manchester October 17;. we traveled from conference to conference by railway, coaches, steamers, etc., visiting nearly all the principal towns in England and Scotland. We were everywhere received and treated with the utmost hospitality, and with demonstrations of joy



and gladness not soon to be forgotten...We preached the gospel, set in order the churches, directed the labors of the Elders, comforted the Saints, and reproved and corrected the abuses introduced by President Hedlock and others in relation to the joint stock companies, etc.

"Hedlock fled at our approach, leaving many debts unpaid, and finally lived incog. in London with a vile woman--he being severed from the Church."

At some point in his travels about the mission Elder Pratt was in Macclesfield in Cheshire, for the Macclesfield Branch records not the baptism of Mary Moorcroft, daughter of James Moorcroft and Ann Downing, born Tutbury, Staffordshire, England, baptized October 24, 1846, ("for the second time," and we have been unable to find a record of the first baptism) by James D. Ross, and confirmed on the following day. October 25, 1846, by Parley P. Pratt. Mary was nineteen.

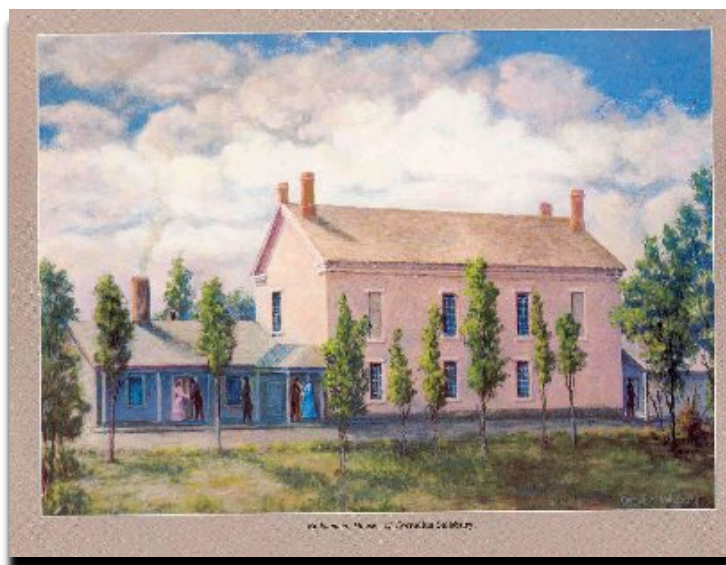
At whatever date Mary Moorcroft (Morecroft) was baptized, it is likely that her two brothers, George and Francis, were baptized about the same time. Francis, who was born January 9, 1825 at Macclesfield, Cheshire, is shown in the Macclesfield Branch records, along with George, who was christened September 18, 1828. Their sister Mary was born February 24, at Tutbury, Staffordshire. Their parents were James Moorcroft, a shoemaker, and Ann Downing, of Macclesfield. A sister, Hannah, christened July 10, 1831 at Tutbury, is not shown on the Macclesfield Branch records. The only date related to the entry of baptisms of members of the Moorcroft family in the Macclesfield Branch records other than the 1846 date of Mary's second baptism, is November 14, 1842, the baptismal date for the entry just preceding their names, but whether it is also their baptism date is unclear.

Another entry in the Macclesfield Branch records indicates that George had died, and yet another that Mary and Francis have removed to Manchester. A Manchester Branch record shows the date

"1844, November, Francis Morecroft age 17." This may or may not have been a baptism date. It is unclear, and further branch records fail to show his name, while in following Manchester Branch records Mary is no longer shown as Mary Moorcroft, but Mary Moorcroft Greenhalgh. It may also be that Hannah was baptized on the same date as Mary's second baptism since a reference to CFI Staffordshire and Cheshire would seem to indicate this to be so. However, it is not conclusive.

Where and when Thomas Greenhalgh and Mary Moorcroft met is unknown, but within a year after she had been baptized "for the second time" they were married in the Eccles Parish chapel, Lancashire, England. Some twenty years later, on October 19, 1867, this couple was sealed in the

*Endowment House* by Wilford Woodruff, one year after their arrival in Utah.



*Endowment House - SLC*

For twenty-five years Thomas and his family were among the stalwarts of the Church in the Manchester area, where he served as a home missionary from 1840 to 1865, and during a portion of which time he served as president of the Pendleton District in the Manchester Branch. At this same time James Newton, who later became Thomas's son-in-law, was first counselor to James Walker, president of the Manchester Conference. Thomas's daughter Sarah, who was born in 1850, ten years after Thomas was baptized and just five years after her future husband, James Leigh Newton, was baptized at age twenty-two, became James Newton's second wife.

Surely Thomas Greenhalgh and his family had long desired to join the many of their friends who had answered the call to gather to

Zion over the years. Whatever circumstances kept them from doing so we do not know.

Thomas and Mary were the parents of seven children before the time came that they were to leave England for the United States. His oldest child, Mary Ann, has written " My father was a silk warper and worked at his trade in the city of Manchester in Lancashire. He learned this art when a very young man. I cannot remember the time when he had any other trade than that of a silk warper."

At the age of twelve Mary Ann started to work in the cloth factory where her father warped. The children had very little opportunity for schooling, but when Thomas came home from working, although he had worked from 6 a.m. to 6 p.m., he found time to teach the children to read, write, spell and figure. By the time Mary Ann was twelve there were five children in the family and the three and a half dollars she earned each week winding skeins of yarn on spools was needed to help support the family. During the year that she was twelve years old the Civil War broke out in America. This may well have been a deterrent to an earlier emigration.

At last the time came, however, when Thomas and his family made plans to emigrate to America.

Church emigration records state that "in the year 1865, only two large sailing vessels were chartered by President Daniel H. Well, president of the European Mission, to carry LDS emigrants from Europe to New York, the port of entry for the LDS emigration that year. These ships were the *Belle Wood* which left Liverpool April 29th with a company of 636 Saints, and the B.S. Kimball which sailed from Hamburg, Germany."



*The Ship Belle Wood*



The roster of the Belle Wood shows the following among its passengers: Thomas Greenhalgh, 44,warper; Mary Greenhalgh, 38; Mary Ann Greenhalgh, 15; Sarah Greenhalgh, 11; Margaret Greenhalgh, 5; Abraham Greenhalgh, 9; Thomas Greenhalgh, 7; William Greenhalgh, 3; Francis Greenhalgh, infant.

The official account of the ocean voyage is very brief. According to the office Journal, "Saturday, April 29, 1865: President Daniel H. Wells and others of the brethren went aboard the vessel Belle wood at 9 and 10 o'clock, the Government officers going aboard at the same time. Brother Underwood and family were obliged to return to shore, in consequence of one of their children being sick. The business had gone excellent. The Belle Wood carried 636 souls, making 550 American adults. The vessel got under way about 2:30 p.m. William H. Shearman was appointed president of the company. Brother Charles B. Taylor first, and William S.S. Willes second counselors. The Saints felt extremely well, and they all felt the Lord had blessed them."

The Millennial Star in reporting the departure of this vessel, with accompanying Elder, says:

"We had the pleasure of clearing the ship Belle Wood, (Capt. Freeman) for the port of New York, on Saturday, the 29th ult. On the morning of that day, President Wells, accompanied by a number of Elders, went on board for the purpose of organizing the ship's company. The weather was very propitious, and about noon, a meeting was held on deck. Instructions suitable to the position of the Saints were given by President Wells, and the ship was dedicated and consecrated to the Lord for the purpose of conveying the Saints, after which Elder William H. Sherman was appointed President of the Company, and Elders Charles B. Taylor and William S.S. Willes, his counselors. Eleven Elders who had come from Zion on missions, sailed on this vessel."

A later letter to Presidents Wells and Young from the company' presidency gives further details on the journey:

"America. Ship Belle Wood."

"Presidents Wells and Young. Dear Brethren,--After the departure of yourselves and the Elders who accompanied you, from your visit to our vessel in the Mersey, we all stood gazing after you, with emotions only known to Saints who have long enjoyed each other's society, until your forms were no longer distinguishable, when we turned our attention to the practical duties before us, and proceeded to get the luggage below, and all made secure for the night.

"We then held a council meeting, at which the ship was divided into nine wards, with the following Elders as Presidents: 1st ward, Charles Carpenter; 2nd ward, E.F. Bird; 3rd ward, William Willes; 4th ward, George Sims; 5th ward, F.W. Cox and Henry Walters; 6th ward, M.P. Romney; 7th ward, F.W. Grant; 8th ward, Alfred Lee; 9th ward, Matthew Lyon, Elder Robert Pixton was also appointed captain of the guard and police, and Elder George Sims clerk. Most of the people were too sick to attempt to hold the meetings the next day, and those who were well were busily occupied in ministering to the comfort of the rest. The number of aged, feeble and sick, rendered it necessary to appoint some persons whose special business it should be to attend to them. Accordingly, Elder William Willes, and a Female Sanitary Committee consisting of sisters Cecilia Campbell, Maria Wixley and Eliseman Savage were appointed to that important labor of love. This office they cheerfully accepted, and faithfully performed the onerous duties devolving upon them, dispensing sago, tapioca, arrowroot, hot tea, coffee, soup boiled rice, and dried apple sauce, with other little luxuries, which were carefully prepared, and proved very grateful and nourishing to the invalids. By the kindness of Captain Freeman in permitting these nourishments to be prepared at his own galley, it enabled us to supply the sick with a little light refreshment at an earlier hour than could have been done at our own fire, which was a source of much comfort to many in a debilitated condition. The Saints are unanimous in their expressions of

satisfaction and gratitude, for the liberal provision made by you for their comfort and health on the voyage. It was really amusing, if not interesting, to watch the variety and number of dishes sent to the galley, and many on board lived better than they had done for many years...

"To supply the Saints with regular meals, an organization of brethren for cooking was formed. Elders Shaw and Holt were appointed superintendents to preside alternately, and direct the labors of Brothers May, Wise, South, Richards, and Bowen, who were very vigilant and patient in the discharge of their duties, supplying three good meals a day. The Saints were notified to prepare their dishes, which were brought to and taken from the galley, by brethren appointed for that purpose from each ward. The wards cooked in rotation, commencing with the 1st ward one morning, and the 9th ward the next. Water and provisions were served in the same order. This arrangement gave the middle wards about the same hour for cooking every day, and gave general satisfaction.

"Our first Sunday meeting, May 7th, by the permission of the captain, was held on the quarter deck, where the mate, Mr. Graystone, had prepared a sort of pulpit by spreading the union jack on the harness cask, and had also arranged seats for the accommodation of the Elders. The ship's bell was tolled for half an hour previous to each meeting. The captain, officers, and as many of the crew as could conveniently do so, favored us with their presence, and paid marked attention. It is but justice to the officers of the ship to state that, during every meeting which was held upon deck, they maintained the strictest order and decorum among the crew. The Sacrament was administered, and addresses were given by several of the Elders. The Spirit of the Lord was copiously poured out upon both speakers and hearers, and your presence was all that was lacking to make it equal to a Conference that we have had the pleasure of attending in England. The speeches were powerful, animated and instructing, inspiring each heart to renewed diligence and faithfulness, and were very comforting to the afflicted. All the



wards had meetings mornings and evening, at which prayers were said, and instructing remarks made by their Presidents, and frequent testimony meetings were held. The weather governed us in the choice of deck or steeage to hold our meetings in. A council meeting was held daily at 3 p.m. to provide for any contingency that might arise, and to continue to arrange for order, comfort and cleanliness.

"Brothers Fowler, Palmer and Stonehouse, were appointed a committee to make arrangements for social parties for the recreation of the Saints, at which well-selected pieces were recited and anthems and songs, both spiritual and secular, were executed in a very creditable manner. A small brass band, assisted by one or two good violinists, also by a flute and clarinet made sweet melody to beguile the leisure hours of our trip, and filled the air with pleasant strains of music. Among the amusements may be classed the publication of a paper, entitled the Belle Wood Gazette, Elder George Sims, editor, in which daily appeared sundry communications from different correspondents, telegrams from various parts of the world, poetical contributions, reports of the board of health, advertisements for matrimonial alliances, lost property, essays, editorial instructions, etc."

"...The pilot boarded us this afternoon (May 30th), and as we hope to anchor in New York bay tomorrow, we are preparing our letters to send on shore by the captain.

"We have had an exceedingly pleasant voyage thus far, having experienced very little rough weather, but considerable rain. Captain Freeman has been gentlemanly, courteous, and patient in his intercourse with us, has proved himself a skillful and careful officer, expresses himself as highly pleased with his passengers, and very desirous of carrying our people in future.

"We feel thankful to our Father in Heaven for his protecting care which has been over us, and the many blessings we have enjoyed from his hands. We earnestly pray for a continuance of his goodness and protection during our further journeyings, and for the choicest

blessings that accompany his Holy Spirit to rest upon you, and all the faithful Elders and Saints over whom you preside. Your brethren in the Gospel, W. H. Sherman, C.B. Taylor, W.S.S. Willes, George Sims, Clerk."

A somewhat different account is given by Ethel Newton Potter and her sister, Sarah Newton Campbell, granddaughters of Thomas Greenhalgh's daughter Sarah. Sarah Greenhalgh made the voyage as a child of fifteen, and was surely old enough to remember and recount the events described:

Ethel has written: "My mother, Sarah Greenhalgh Newton, came to America with her parents at the age of fourteen. They were seven weeks crossing the ocean and went through many hardships. Their food consisted of salt bacon, stale water and hardtack. The living quarters in the lower deck were so small and foul air caused much sickness and sorrow."

Sarah Newton Campbell, in a letter to her granddaughter Elvera Campbell, who was serving a mission in the Manchester area in England, wrote:

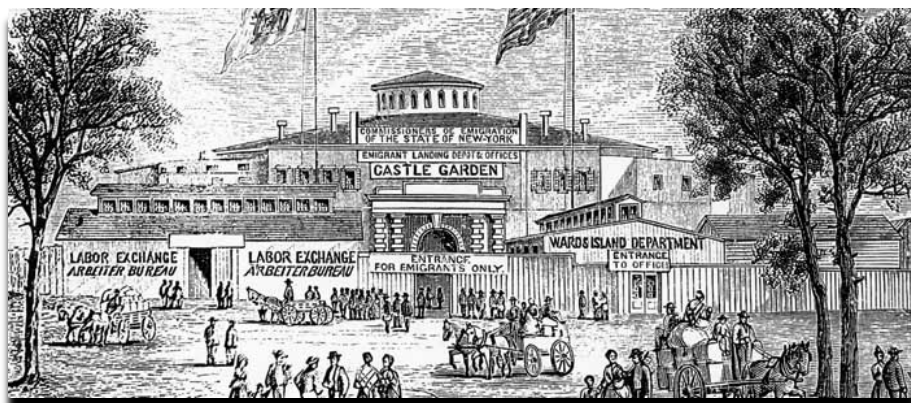
"When my Grandfather, Thomas Greenhalgh, and wife Mary Maudeden Greenhalgh, and family joined the Church they crossed the ocean on a steerage vessel. Grandmother was very sick. One day she told my mother, Sarah, to take the baby on deck so she could rest. When she got to the top the ship tipped, and threw my mother and baby against the rail. She took her hand and let the baby over her shoulder, which saved the baby's life."

From Volume 15 of Our Pioneer Heritage, the following information comes to us through Thomas's daughter, Mary Ann:

"On April 29, 1865, our family of nine children (family group records indicate that there were only seven children at this time) with father and mother, left Liverpool for America on a sailing vessel called the Belle Wood. This ship was in charge of Captain Freeman, a large, reheaded yankee, who said he had crossed the ocean six times. Our

trip on the ocean lasted five weeks and two days. The captain said it was the nicest trip he had ever taken across the Atlantic Ocean.

"We landed at **Castle Gardens**, New York, June 2, 1865, and found the country in deep mourning over the tragic death of Abraham Lincoln.



*Castle Gardens, New York*

Everywhere we saw soldiers who were returning home from the Civil War. I remember one troop carrying what remained of a huge American Flag. The center had been taken out by a cannon ball, and soldiers were carrying it down the street to their quarters amid the shout of cheers and martial music.

"My baby brother, who had been sick on the voyage, died one month after we landed in New York and was buried in the Green Wood Cemetery. A short service was held at the grave. The undertaker's name was John Mace. Our family stayed in New York City until the middle of September, where my sister Sarah and I obtained work in a silk factory. We were dissatisfied here because father could not find work and we did not like living in a city either, but we were obliged to stay until we could do better.



*Birds Eye View of Cohoes, N. Y. in 1859, showing Cohoes Falls, Erie Canal & Harmony Mills*

"In a short time we heard of a manufacturing town called **Cohoes**, which was eleven miles from Albany, so we moved there.

Here we obtained a comfortable house in which to live, and secured work for us all; that was, for my sister Sarah, father, and myself. It



was while we were living here that I attended one quarter of night school, the only school that I ever attended in my life. We lived here until July 10th or 12th, 1866, when father decided to move west to Utah.

"When all was ready we sailed down the Hudson River for about three hundred miles from Albany to new York. Here we waited for more people whom we learned were also going to Utah."

From 1856 through 1858 Iowa City was the outfitting place for the Saints crossing the plains with ox teams, mule teams, and handcarts. In 1858 Florence, Nebraska (Winter Quarters) became the main outfitting place and was so until 1864 when the village of Wyoming, situated about seven miles north of Nebraska City, Nebraska, on the west bank of the Missouri River, was chosen as the place from which the Church trains and other trains started for Great Salt lake Valley, and it was from this insignificant little village that the last Church trains making the journey all the way from the Missouri River to the Rocky Mountains commenced their travels across the plains, through the years 1864, 1865, and 1866.

"We were obliged to take a round about way to come west," wrote Mary Ann, "as a satisfactory agreement could not be made with the company which had been handling the immigrant traffic.

"Our route took us into Canada by way of the Great Lakes of Huron and Michigan, then to Chicago, from here to a place called Wyoming."

Of this journey, which was to be made by rail, Church Emigration records state: " The company was detained until June 6th at Castle Gardens, New York, on account of the railroad officials being unwilling to fill their contract in regard to carrying the company forward on their journey, but leaving New York on June 6th the company reached Wyoming safely June 15, one death only occurring, that of a child who died in the cars."

Sarah, the daughter of Thomas, in telling her daughter Ethel Newton of the rail trip, said, "When we arrived in New York, we took a train to Winter Quarters. (She was probably referring to Wyoming, Nebraska rather than Winter Quarters, Nebraska). The Saints were all placed in the end car. In the front car was a mob, who had weakened the chains that held the cars together, so that when the train went around a curve, the Saints car would jump the track and fall in the lake. But God was with his people. The front cars went into the lake and many were killed or injured. The saints' car stood uninjured, and was taken to Winter Quarters where more of the Saints were camped, and they thanked God for leading them to friends and safety. Here they rested for a while and then they started their hot, hard trip across the barren plains."

Church Emigration records give only a sketchy account of the Joseph S. Rawlins Company which Thomas Greenhalgh and his family joined in the journey across the plains. The ox train of sixty-five wagons and over four hundred emigrating Saints left Wyoming, Nebraska August 2, 1866. By telegram President



*The Mormon pioneers coming off Big Mountain into Mountain dell*

Brigham Young was informed as to their progress, and on October 1 they arrived in Salt Lake City, there having been eight deaths en route, namely six adults and two children."

For a fuller account we refer again to information given through Sarah's two daughters, Ethel and Sarah, and to Mary Ann's personal account:

Ethel has written: "The Indians and buffalo caused them all kinds of troubles. The Indians would frighten the cattle and while the men tried to prevent a stampede the Indians would plunder the camp, frighten the women and children, and at times take a child or mother

with them, which caused much sorrow and delay to their trip to Zion. One day while passing through Council Bluff my mother and Bessie Dean, both fifteen years old, were walking by grandfather's wagon, when grandfather told mother to take care of the baby, so Bessie went to her father's wagon at the end of the caravan. On the way she was sun-struck by the terrible heat. She sat on a log and could not move. The last of her father's wagons rolled by, the cover of the wagon preventing him from seeing her. Then she saw an Indian riding toward her, but she could not move. The lookout Captain also saw him. He gave the trouble alarm and the girl was rescued. A new rule was made that when young girls became too tired the caravan would stop and rest or someone would walk and let the girl ride."

Sarah, Ethel's sister, tells much the same story: "They met Indians on the war path. Grandfather brought a young girl with them from England named Elizie Deen, who like all the rest walked nearly all the way. This day she gave out and sat on a rock to rest. They did not know this, but when they camped she was gone. They looked up the trail, saw her still sitting on the rock and an Indian Chief riding down the mountain. Captain Rodney Hillam sent the fastest rider he had to rescue Elizie before she was scalped. He got there just in time to save her life."

Again we go to Ethel's account of the journey:

"My mother walked nearly all the way, over the hot, stumpy sage brush desert. Mother told me there were times when she had fun. At night after supper of hard tack and salt bacon, the wagons were placed to form a circle to protect the saints and cattle from the Indians and buffalo, and while the mothers put the babies to bed, the men would clear the center of rocks and sage brush and they would enjoy an old-fashioned dance even though their shoes were worn and often they had no shoes, and their feet were bleeding and sore. Still they danced and sang and thanked God for watching over them. It took a lot of courage and great faith in God to go through such hard times."



We continue with Mary Ann's account of the journey across the plains, taking up from when they reached Wyoming:

"We rested a few days and left on July 24, 1866, about noon after we had cooked our dinner around a campfire. We were met by a company of eighty-two covered wagons which had been sent out from Utah by Brigham Young to meet the immigrants. Two families were assigned to travel in each wagon on the journey to Salt Lake City. This arrangement did not meet with my mother's approval, as she did not like the looks of some of the immigrants. She thought they might have vermin, or that we children might contract some disease from them. After talking with several of the drivers, we were assigned to ride in a wagon that carried some freight. It consisted of two large flat wooden boxes which just fit into the bottom of the wagon box and completely covered the floor. Packed into these boxes were the materials for the Great Salt Lake Tabernacle organ.

"During the journey we had delightful weather. It was warm with a few gentle rains. When we grew tired of riding we walked to rest ourselves. At night we camped in a half circle. The oxen were put in a corral made by the wagons and we slept in the corral made by the wagons or in the wagon boxes. Every night guards stood at the opening of the circle, the men in the party together with the drivers acted as guards. We passed over hundreds of miles of prairie country. One morning a girl friend and I were standing, perhaps within a stone's throw of the wagons, washing our faces and combing our hair by a small stream.

Suddenly almost before we had finished, we decided to run back to the wagons. We had no more than reached them when fifteen or twenty big Indians rode into our camp. The captain of the company gave them sugar, flour, and other things to eat.



I remember how they stood and looked at mother's baby, which was only a month old, and then offered to trade her a horse for it.

"After reaching Utah, the first settlement we came to was Coalville at Silver Creek, a small village with a few buildings. We did not stop here, however, as our destination was Salt Lake City, where we arrived October 4, 1866. Here we camped in the lot just east of the Tabernacle grounds in the tithing office sheds. The roof had been put on the tabernacle and the foundation for the temple was just laid. Not far from these was the old Salt Lake Theatre, which was completed and had been in use for four years. We were to stay in the sheds until we could find another place. The next day, however, I had a chance to get work peeling fruit in a private home. I worked all day. At night when I went back to the tithing sheds my folks had gone. I was very puzzled and did not know where to find them. After inquiring I learned they had gone to the *First Ward schoolhouse*

because they could camp there in more comfortable quarters. I decided I must find them as it was growing dark, and I determined to hurry. As we were coming into Salt Lake City I remembered our



*First Ward School House*

teamster saying we were passing through the first ward, so I had an idea that I could find the place where my parents were camped and started on my way. As I hurried along I came near the Salt Lake Theatre, people were going to the show. Hesitatingly I stepped up to a lady and her escort and asked her if she would direct me to the first ward schoolhouse. "My child," she said. "you have no business on the street alone at this time of day." However, she directed me and I hurried on as fast as I could go.

"At length I reached the schoolhouse but there was no light in the building. In the house next to the school building I could see a light so I hurried along and rapped at the door. I knocked repeatedly but could get no response, so I returned to the schoolhouse where I found the door standing ajar. It was dark, but I walked in feeling my way along the wall until I came to a bench, where I sat down to wait until day dawned. Occasionally during the night I heard slight noises which seemed to come from the farthest corner of the room, but in the darkness I could see nothing, and feeling strange and timid I remained quiet. When morning came I found I was not the only occupant of that room; huddled together in the opposite corner were some Danish immigrants. They smiled as they recognized me, as we had traveled on the same train. At daylight I went outdoors and sat on the stoop. The sun came up and people began moving about the city, when suddenly I looked up the street and saw Mr. Chase, the father of our teamster, coming in my direction. I ran up to him and told him my trouble. He said my folks had gone to the tenth ward schoolhouse to camp, and accompanied me to that place. Our family stayed here a few days and then moved out to Mill Creek near Cottonwood's Canyon where there was a factory in which blankets were being woven on hand looms. My father now began setting up the power looms that had been freighted along with our company. These were the first water-powered looms to operate west of the Mississippi River.

"I intended going to work with my father in the factory but was prevailed upon to stay in Salt Lake City and assist with the housework in the home of Bishop Sheets, who had sickness in his family and was badly in need of help. I earned two dollars per week in cash and stayed here until the middle of April, when father told me I must come, as he needed me badly in the factory. I worked with father until October, weaving cloth of many kinds, including linens and jerseys. The cloth was made of cotton warp and wool filling."

## The Call to Dixie, i.e. "The Cotton Mission."

In April of 1857, Brigham Young at April Conference had called twenty-eight families to settle in Washington, four miles out of St. George, Utah. They were joined by fifty families from San Bernardino that fall and the following year another group of colonists settled on the Rio Virgin. Here cotton farms were established and the venture was referred to as the "Cotton Mission."

"It is expected," said President Young, "that the brethren will become permanent settlers in the southern region, and that they will cheerfully contribute their efforts to supply the Territory with cotton, sugar, grapes, tobacco, figs, almonds, olive oil, and such other articles as the Lord had given us the place for garden spots in the south to produce."

In 1866 Brigham Young had a large *cotton mill* erected in Washington, with small factories put into operation at Toquerville, Parowan, and other towns. Thomas and his family were called to the cotton Mission in 1867. On the 7th of October Thomas moved his family to Dixie where



*The 1866 Cotton Mill,  
in Washington, Utah*

"They helped to colonize the wild, rugged, but beautiful unknown country. Here their hardships started all over again, fighting Indians and wild animals, shortage of water, cold weather without shelter until they could build a log cabin. Still through it all they kept their faith in god, and today their grandchildren and great-great grandchildren are enjoying the beautiful southern country," wrote Thomas's granddaughter Ethel.

There Thomas set up some water-power looms in the Washington factory, Washington County. "We arrived in the little town of Washington on November 7, 1867," recalled his daughter Mary Ann.



"Here we found a factory operating Mendenhall hand looms. Father now started to set up power looms immediately, and I began to weave cloth as soon as he got the first loom set up."

Sarah, Thomas's second daughter, and our ancestress, had married James Leigh Newton January 19, 1867 and had remained in the Salt Lake Valley.

Thomas and his daughter Mary Ann worked in the factory in Washington from the years 1867 to 1871 and in all that time they did not see one cent of money, for there was very little money in the country. For their wages they received what they called "factory pay," which was cloth that they had helped produce and which they exchanged for everything they needed. If they wanted fruit they traded cloth for it. People came from all over the country to trade their products for cloth. Some brought butter and cheese, others brought corn and wheat and many other things which the family needed and were glad to trade cloth for.

The first orchards that had been planted in Dixie were beginning to bear fruit about his time, 1867. One day a man passing through the country bought two bushels of peaches from them and gave them a dollar for the peaches, and so strange was the experience that they were at a loss to know what to do with the money, finally buying some postage stamps with some of it. Mary Ann writes, "This was the first and the last money that I saw while I lived in Dixie."

Thomas and Mary were the parents of ten children, eight of whom were born in England, one in Cohoes, Albany, New York prior to their departure across the plains, and the last was born in Washington two years after their arrival in Dixie. In the year 1873 Thomas took Harriet Wardle as his second wife. We have very little information about the years between 1873 and the time of his death in 1886.

## Thomas's Missionary Journal

1847

January 1, 1847. I assembled with the Saints at our Branch in Pendlebury on the New Year Day in the capacity of a tea party. We agreed to give the over plus to the Saints in the wilderness. After tea we had a time of rejoicing. We remained in Pendlebury for the night and on the morning we went with Brother Heap and his wife to Radcliffe where we met with the Saints on Sunday the third. We remained there until Sunday night when we returned home by the train. We called for the Stars at Manchester. We learned there that Brother Pratt has been preaching.

January 15, 1847. On the 10th I with my brother went to Pendlebury. In the morning we taught the Kollers, there being no preaching after dinner we went to town to hear Brother Pratt preach his farewell. I paid to Brother Plumton 16S for the Twelve and the Saints in the wilderness. On the 12th Brother Heamer brought to me the sum of \_\_. After we resumed work, I with Brother Jennings went to Brother Plumpton's where I paid Brother Plumpton and gave him a note with the following names on it: Samuel Heamer 1-6; Goo. Chapman 1-0; Goo. Bushton 1-0; Peter Sharples 1-0; Thorn Pitts 1-0; Ester Lythgo 0-6; Marigan Greenhalgh 0-1; Dan Wallwork 1-0; John Musgrove 1-0; Am Bushton 0-6; Am Grunday 0-6; Denis Grunday 0-6; Mary Grunday 0-6; James Greenhalgh 1-0; Thomas Greenhalgh 1-0; Total 112-7 Collected at our tea party: 11-3. Abe Greenhalgh 3-0; James Harup 1-0; Thorn. Greenhalgh 1-0; Mary Robinson 3. Total 116-6.

January 17th. I went to town for the Stars where I remained at the Branch until about four o'clock when Brother Barker and myself returned to Pendlebury, he being in town.

January 24th. I with my brother went to Pendlebury about half past nine o'clock. We returned about ten o'clock, it being our council night.

January 30, 1847. I with my brother was requested to go to Radcliffe on Saturday night on account of two persons being baptized. We remained there until Sunday night when we returned about half past eight o'clock.

February 6, 1847. We met in the capacity of a Conference. I and my brother spoke about Pendlebury Branch to which we belong, there being a little difficulty about a President when Brother Dun was appointed to preside. On Sunday we again met in the capacity of Council in which we rejoiced and were made glad.

February 14th. I with my brother met with Elder Dun from Manchester who was appointed our President at the Conference February 6th. He preached to us in the morning the First Epistle of Paul, First Chapter. After noon services, we rejoiced together. At five o'clock we met in Council when all things were set right only with us.

February 21. I went to town for the Stars when I heard Brother Sirrine preach from the latter part of the Second Chapter of Genesis and part of the third chapter and my heart was made glad at the words which he spoke. After the morning service I returned then after dinner I went up to Pendlebury. We had a time of rejoicing in our Sacrament meeting. I returned about eleven o'clock at night.

February 27th. I went up to Pendlebury to see a friend but I did not succeed in it at the present.

February 28th. I with my brother and Brother John Dun from Manchester, who is our President, went about nine o'clock in the morning. We arrived about a quarter to ten. We assembled together at half past ten in the morning. Brother Dun preached to us. We had a time of rejoicing all day and a good feeling prevailed. We returned about eight o'clock at night. We held a Council meeting after Sacrament meeting when I was appointed clerk for the Branch of Pendlebury .

March 7, 1847. According to an appointment we made with Brother Dun on Sunday the 28th of February, he promised that he would call for me and my brother about nine o'clock but he was sick so his brother and sister came to our house to let us know that he was sick so me and my brother went up to Pendlebury about nine o'clock. At dinner time I and Brother Barker went to see Brother William Bothwell for he was sick and we all met together there and we had a day of rejoicing. I with my brother and a brother from Manchester returned about eight o'clock at night.

March 10th. I with my brother started for Pendlebury about nine o'clock but Brother Dun was not home so I went to Manchester for the Stars but Brother Dun had got them on Saturday night so I returned to Pendlebury. I arrived about a quarter to twelve and we had a time of rejoicing through the day. I with my brother and Brother Dun and another brother that came with Brother Dun returned about eight o'clock at night.

March 21st. I with my brother and Brother Barker went to Pendlebury to an appointment. We met with the Saints in the morning and we had a time of rejoicing. We returned at a quarter to six by the train as me and my brother wanted to hear Brother Spencer preach in the town of Manchester.

March 24th. I with my two brothers went to Pendlebury in the morning and we had a time of rejoicing through the day. There were four baptized on that day. We returned at eleven at night.

March 28th. I myself went up to Pendlebury in the morning about nine o'clock to meet with them but Brother Dun did not come up, it being very wet all day until night but we had a time of rejoicing when we assembled together. There were two that came forward and confessed their sins and desired to be rebaptized again. I returned about eleven o'clock at night by myself;

April 2. I with my brother went up to Pendlebury in the morning and we had a time of rejoicing on Saturday.



April 3. We went to Radcliffe to Brother Heaps.

On Sunday, the 4th, we went to Pendlebury about two o'clock in the morning. I heard Brother Barker preach from Paul's Epistle to Colossians. After dinner I with Brother Bothwell and my brother went to see Sister Martha Ray and Brother Marsh who that morning had been baptized at the sacred meeting. We had a time of peace and the Spirit was with us. At evening Brother Gillis, from Manchester, preached for us as Brother Dun had gone to Macclesfield with Brother Sirrine, our President. Brother Gillis preached from the redemption from Hell and brought his proof from the Scriptures. At night, I with them returned about eight o'clock April 4, 1847.

April 10, 1847. Being out of work, I with Brother Barlow, went to a place called the Clifton Hall, an asylum for lunatic persons. His wife being possessed with devils. From there we went to Eccles, his wife being there with Brother Ulysses. When we got there she was going on dreadful about the Methodists and often naming Brother Joseph and Hyrum and Brother Young. We returned home with her at dusk and I remained there all night until eight o'clock next morning when I, with Brother Dun from Manchester, our President, laid our hands on her and returned to Pendlebury. We met with the Saints in the morning service. After dinner we met in Council. At half past one I prepared Daniel Walwork to the office of Deacon, seconded by Brother Barker. Sacrament Meeting we, in a measure rejoiced in the principles of truth. At evening Brother Dun preached to us from II Roman Chapter 25 to 29. We returned about nine o'clock at night. It being wet.

April 18, 1847. I with my brother went to Manchester Branch. I had to go for the late Stars. We heard Brother Thomas Jackson preach from the 25th Chapter of Matthew. After service we returned home. After dinner we started for Pendlebury to meet with the Saints and our hearts did rejoice and we had a good time. My brother and Brother Harrop preached for us. We returned about ten o'clock at night.

Wed. 28th. I with my brother went up to Pendlebury to hear Brother Sirrine preach and he preached from the Second Epistle of John, I Chapter 6 verse to 11 verse. After the preaching I gave him four shillings of the Church and one of my own. We returned about eleven o'clock at night. On Thursday night we went up again. We called on Sister Wards and from there to Brother Barkers where we spoke on the principles of election as some of the Saints were not satisfied about it. We returned about two o'clock at night.

May 1, 1947. According to appointment, I with my brother went to Conference in Manchester on Sunday morning. We went to Conference about ten o'clock when Brother Sirrine preached to us on the Millennial Reign. After dinner we assembled to partake of the Sacrament. At evening Brother Spencer preached on the necessity of immediate revelation. We returned about one o'clock. Monday, I with my brother went up to Pendlebury and we met with the Saints where we had a time of rejoicing. Brother Daniel Wallwork had been married on the Sunday so we had a tea party. We returned about eleven o'clock.

May 4th. I with my brother went up to Pendlebury and I with Brother Barker, Brother Harrop and my Brother, Brother Bothwell were rebaptized and to be confirmed on the night following at the meeting but it was thought it would be wise to let it remain until Brother Dan should come.

May 5th. I went up to Pendlebury to meet with the Saints when we were accused by Brother Sharp. He said he thought that we had not gone the right way to be rebaptized. My brother came after me.

May 9th. I went up to Pendlebury about ten o'clock in the morning when Brother Richard Cooke preached to us from the First Peter, Third Chapter 18 Verse when we were unified together at the sacred meeting. We had a time of rejoicing when we instructed each other to go on in the work of the Lord. At night Brother Cooke preached to us from the subject that he had in the morning, proving that it was true. After, I with five other sisters went with Brother Cooke and Sister

Ellen Howarth to the Clifton Station. After that, I with the sisters returned to Pendlebury about nine o'clock at night, then I returned to Pendleton.

May 12th. I with my brother went up to Pendlebury to meet with the Saints, after that we returned to Pendleton.

May 16th, 1847. I went up to Pendlebury to meet Sister Mary Moorecroft together we met with the Saints. On the 16th, it being Sunday. In the morning Brother Barker preached for us and Brother Sharples, after which, dismissal. At the Sacrament meeting, after testimonies Brother Heamer told us to read the accounts of the church as I was the clerk, to state the income and expenditures. After which a collection was taken up by Brother Bothwell. At night Brother Heamer and Brother Sharples preached to us on Exultation in the Kingdom of God. I with my brother returned about half past nine at night.

May 19th. I met with the Saints as usual.

May 22nd. I went up to Pendlebury to meet Sister Moorecroft to go with her to the Clifton Station to go down to Manchester as we were going to Macclesfield to see her friends. We met with the Saints to partake of the Sacrament. On the 23rd we returned by the last train. During the week we continued to go up to Pendlebury. I met with the Saints on Wednesday. On Thursday I met with Sister Moorecroft to meet her companion, which we did. On Friday we had a tea party where we had a time of mirth. On Saturday we went to Bolton with a number of the Saints. On Sunday I went to Pendlebury in the morning where I met with Sister Moorecroft and Sister Ray as she was returning to Macclesfield at about half past seven o'clock at night.

June 2nd. I with my brother went up to Pendlebury and met with the Saints after which we agreed to adopt the old plan to raise the rent for the room and other expenses.

June 6. I went up to Pendlebury to meet with the Saints in Council. Brother Dun and my brother having gone before. We had a time of rejoicing through the day. Confirmed under the hands of Elders William and John Dun for the mouth. On Monday night we met with the Saints in Council. Brother Sirrine was there and some other brethren from other branches.

Wednesday, June 9th. I with my brother went up to Pendlebury and we had a time of rejoicing. Also June 12th, I with my brother went up to Pendlebury. On Sunday 13, we met in Council at half past nine o'clock in the morning when it was proposed that I should be ordained to the office of a Priest on Sunday next as Brother Sirrine has announced that he'd be preaching his farewell sermon. Also at one o'clock we met again in council then Sacrament Meeting commenced. We had a time of rejoicing throughout the day. We returned about eleven o'clock at night, it being wet.

June 16th Wednesday. I with my brother went to meet with the Saints in Pendlebury where we had a good time.

Sunday, June 20th. I with Sister Moorecroft went to Manchester in the morning to hear Brother Sirrine preach. He preached from Second Epistle of Peter, Second Chapter from the First to the Tenth Verse. At the Sacrament Meeting I with two more were ordained to the office of Priest under the hands of Elder John Cooke and Brother Sirrine. At night Elder Sirrine preached his farewell sermon from John First Chapter First Verse. We had a good time throughout the day. We returned about eight o'clock at night. It being wet.

June 22, 1847. I with my brother went up to Pendlebury with the Stars as I left them at our house on Sunday night. We returned about half past ten at night.

June 27. I went to Eccles to meet Brother Harrup and Brother Daniel Wallwork. After dinner I met with the Saints. At about two o'clock, at time to commence the meeting, Brother Harrup told me to lead the meeting so I opened the meeting the usual way then I ask a Blessing on the bread and *my brother Abraham* asked a Blessing on the wine.



He was there to go with us to Walkden Moor but when we got there we could not find the man's house where we were to preach. The man was suppose to meet us.

July 5, 1847. Sunday morning. I with Brother Harrup went according to appointment to preach at the house at which we were suppose to preach the Sunday before. We got there about a quarter to eleven in the morning. We went to some of the houses and told them that we were going to preach at two o'clock. The name of the place is City of New Manchester. At two o'clock I preached from the Second and Third Chapters of Matthew. It was my first time of preaching but I did the best I could. I spoke to them plainly on the first principles of the gospel. At three o'clock we went to the Ranter's Chapel to hear their preacher. After service Brother Harrup began to speak to the people outside the chapel and told them that he would preach at six o'clock. At that time he and my brother, Abraham, preached to the people and the people paid attention.

Wednesday, July 7th. I with my brother Abraham went to Pendlebury to meet with the Saints and bore our testimony and encouraged one another to go on to perfection.

Sunday, July 11th. I met with the Saints in Council to settle a little matter then I went up to Brother Harrup's as we were going to preach at New Manchester but we returned to partake of Sacrament. We preached to an attentive congregation. I preached the first and then Brother Daniel Wallwork, then my brother and Brother Harrup. The people would not submit but would ask questions in their way. We told them that was not the way to ask questions. We returned home about nine o'clock.

Wednesday, July 14. I with my brother went up to Pendlebury to meet with the Saints. We bore our testimony and told each other how we were getting on in preaching according to request.

Sunday, July 18th. According to appointment I went to Eccles to meet with the Saints. It was after dinner so I remained at Brother Harrups all night and went to Pendlebury in the morning. I met with Sister

Moorecroft and her brother Frances. We went to Eccles together. We met with the Saints at half past two. Brother Harrup opened the meeting by singing and prayer. I asked a Blessing on the bread and administered the wine, of which I bore my testimony. After the meeting closed we went to see a sick sister. At six o'clock we met and I preached to the Saints after which Brother Harrup bore his testimony to the same. We returned about nine o'clock at night.

Wednesday, July 21. I with my brother went up to Pendlebury to meet with the Saints. They bore their testimony. The meeting dismissed about nine o'clock.

Saturday, July 24th, 1847. I with Sister Moorecroft started for Maaclesfield to see her friends. We met with the Saints at the meeting room to partake of the Sacrament. We returned about eight o'clock by the last train.

Sunday, August 1st. I went to Eccles with Brother Harrup after dinner. After that I returned from Eccles to meet some of the Saints to go to Mosley Common to preach the gospel where I was to meet with Brother Harrup and others. We met together a little before six. Brother Harrup gave out a hymn and we commenced in the regular form. I preached first from the Twenty-first of Luke and the Thirteenth of Mark, Twenty-fourth of Matthew on the second coming of Christ and the signs of the times. After which Brother Harrup bore his testimony to the same and the people listened diligently. We had a large congregation. We returned about eight o'clock.

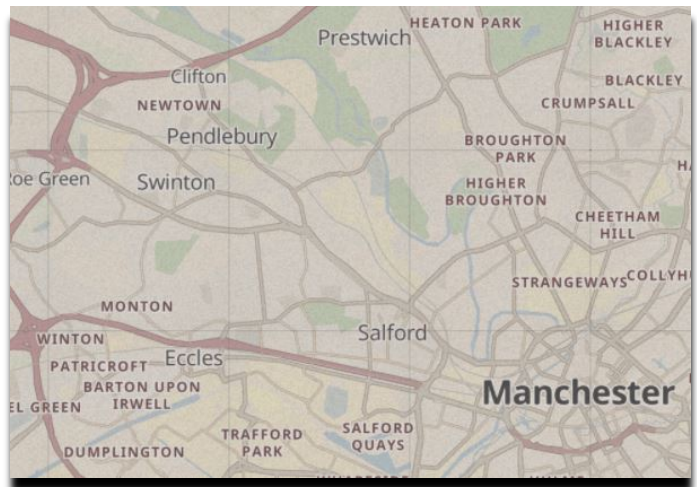
August 4th, Monday. I with my brother Abraham, went up to Pendlebury to meet with the Saints. We bore our testimony to the work of God and told how we were getting on in the great work of God and we were made glad.

August 8, Sunday. I met with the Saints in Pendlebury in the morning and in the afternoon. At night, I with Brother Samuel Bothwell and Sister Moorecroft went to Eccles to preach to the Saints but they were not meeting that night. We returned about eight o'clock at night.

Wednesday 11 Aug. 1847. I with Sister Moorecroft went to Carsley Moor to a camp meeting of the Saints at that place in the morning. We remained there all day.

Wednesday, 18th. I with my brother went up to Pendlebury to meet with the Saints. We met with the Saints a little by eight at night.

Sunday, August 25th. I with my brother went up to Pendlebury. We met with the Saints and we rejoiced together. We returned about eleven o'clock at night.



Tuesday, August 31st. I with my brother went up to Pendlebury to preach in the open air but it was too dark when we got there. Brother Sharples preached to the people. Some Methodists came and opposed. We returned about eleven o'clock at night.

Sunday, September 5th, 1847. I went down to Manchester to meet Sister Moorecroft and Sister Martha Ray as they were coming to the Conference from Macclesfield by the first train at half by eight o'clock. We had a good time. I returned to the station with them at six o'clock to go by the half by seven o'clock train. I returned by the quarter by eight o'clock train.

Sunday, September 12th. I with Brother Harrop went to Eccles to meet with the Saints according to appointment. We had a good time. Brother Bowam preached at night after which I bore my testimony. I returned with Brother Harrop at night to Pendlebury. My brother Abraham being gone to New Manchester to preach. We returned about ten o'clock at night.

Saturday, Sept. 18th. I with my brother went to Radcliffe according to the request of Brother Crosley. We met with the Saints on Sunday morning when Brother Heap preached to us. In the afternoon we

partook of the Sacrament when we had a good time. We bore our testimony together. At night Brother Barton preached for us at Brother Crosley's house. We returned by the last train. Barton, Sister Ward's son, and I returned together.

Thursday, 23rd. I with my brother went up to Pendlebury to invite some of the Saints to come to our house on

Sunday morning 26th, as *I was going to get married.*

Sunday 26th. According to appointment we met to take breakfast at our house. About seventeen of us. We started at half past eight o'clock to go to the church at Eccles as we were to be married there according to the laws of the land. We remained at Eccles all day at Brother Harrop's house and had dinner and tea, about twenty of us. I with my wife and Sister Martha Ray remained at Brother Harrop's house for three days then we returned to our work.

Sunday, October 3rd. I with my wife went up to Pendlebury, after dinner as I went to town in the morning for the Stars. We met with the Saints to partake of the Sacrament. We remained until ten o'clock at night as we waited for my brother, he being gone to Mosley Common to preach.

Sunday, October 16th. I with my partner went to Eccles after tea to meet with the Saints when Brother Harrop, Brother Hallos, Brother Borman and me preached to the people. We returned about nine o'clock at night.

Sunday, October 17th. I, according to promise, went to Manchester in the morning for the Stars. After dinner I went up to Pendlebury to go to Mosley Common with my brother and Brother D. Wallwork. We preached to the people on the first principles of the gospel. We returned about half past eight at night when one John Stones was baptized by my. We returned about twelve o'clock at night.

Sunday, 24th. I went up to Pendlebury with my brother, Abraham and Brother John Dun, our President, where I remained all day. In the afternoon I was sent to administer the Sacrament to Brother



Barker and his wife. His wife being sick and two of his children. Brother Dun preached for us morning and night. We returned at half by eight at night. Brother Dun, my wife and me.

Sunday, October 31, 1847. I went up to Pendlebury after dinner, my wife being bad in the morning. I met with the Saints to partake of the Sacrament. Brother Barker gave the Sacrament to me to administer. We had a good time. There were Saints there from different Branches. Brother Heap preached to us at night showing us the state of the world and the people. I returned about ten o'clock at night.

November 4, Thursday. I with my brother went up to Pendlebury to open a preaching house in the new town near Pendlebury. I gave out the second hymn. Opened by prayer after which my brother preached from the Twenty-fourth Chapter of Matthew. Then Brother Heap bore his testimony and gave a hymn and closed by prayer. The people gave us a good hearing. We returned home at eleven o'clock.

Saturday night, November 6th. I with my brother went up to Pendlebury, Brother Dun having sent us word that he would go up to Pendlebury. Brother Chapman and me agreed to go up to Oldham to meet with the Saints. Which we did on Sunday morning. We went down to the station but the train was just going off as we got there. We returned to the Hall to the Saint's room. We went to Oldham by the one o'clock train. We met with the Saints at half past two. Partook of the Sacrament. We returned by the five o'clock train. As the last train would go at half past seven at night we thought it wise to return at five o'clock.

November 10, Wednesday. I with my brother went up to Pendlebury to hear Brother Martin preach. We had a good time after which we met together to inform Brother Martin of the state of the Branch as some wanted to have a president in their midst. They said it would be the best but Brother Martin said that we must set a time to meet on that. When it was settled to meet in a week that coming Saturday.

Sunday, November 14th. Me and my wife went Eccles as we had been invited to the funeral of Brother Harrop's child. We returned at eight o'clock.

Saturday, Nov. 20. I with my brother and Brother John and William Dun went up to Pendlebury to meet Brother Martin and the Saint's Council as some of them wanted to have a president of their own and some wanted Brother Dun to remain the president. When Brother Martin called a vote it was unanimous that Brother John Dun should remain the president. Brother Barker is First Counselor, *my brother, Abraham, is Second Counselor* and the rest in order. Then we dismissed.

Sunday, 21st November. I went to Eccles to meet Brother Leer to preach at Thomas Birch's house. We sang the first hymn inside the house. I prayed and gave out the second hymn in the open air, after which I introduced Brother Leer to preach. After dinner I with Brother Charles Harberton went to Brother Harrup's house to hold the Sacrament meeting. At night Brother Brostron and Brother Thomas Jackson from Manchester preached. I with my wife returned home with Sister Robinson.

Sunday, December 5th. I with my wife went to Pendlebury to meet with the Saints. On Thursday nights me and my brother go to Pendlebury to an opening there to preach and sometimes on Monday night to preach in our room at Pendlebury.

Monday 6, December. I with my brother went to preach according to Brother Barker's request but Brother John Dun and Brother Shaw went up to Pendlebury. Brother Martin sent them to settle a little matter there. We all returned together about twelve o'clock.

Sunday, 12th Dec. It being Conference, Brother Rothwell and his wife called on us in the morning. At night I went with my wife to the station as she was going to Macclesfield as John Johnson would not find her work as he said he would and promised he would time after time again.

Sunday, Dec. 19. I with my two sisters went to Manchester to a tea party where we had a good time. We returned at night.

## 1848

January 1st, 1848. I with Frances Moorecroft went to Macclesfield to see our friends as my wife was there. We returned on Monday night by train.

Sunday, January 9th, 1848. I went to Manchester Branch for the Stars but since Brother Shaw was not there I with Brother Dun went to his house for the Stars. After which we returned and went to Pendlebury, Brother John Dun, William Dun, my wife and me. We arrived about three o'clock. We partook of the Sacrament with the Saints. Brother John Dun preached to us at night. We returned home together at night.

January 16. I with my wife went to Pendlebury after dinner and we met with the Saints. We partook of the Sacrament after which we bore our testimony, after which there was a vote taken to bury all things that had past.

23rd January. Being sick, I remained at home.

January 30th. I with my wife went to Manchester to meet with the Saints. Feb. 6th. I with my wife went to Manchester.

Feb. 12th. I with my brother Abraham, Eli Robinson and my wife went to Middleton to a tea party when we did rejoice. We returned that night. We arrived home about half by one in the morning.

Sunday, 13th. We went to hear Brother Martin preach his farewell sermon in Manchester.

20th. I with my wife went up to Pendlebury to meet the Saints. We had a good time. There were three who were baptized at Mosley Common, confirmed at Pendlebury Branch. They were some of our friends. Brother Dun preached for us at night. We returned all together about nine o'clock at night.

March 5, 1848. According to the request to Brother Harrup I went to meet with the Saints in Eccles after dinner. After I got there Brother Leer went to baptize a young woman. After we came back we held our meeting as usual. We bore our testimony to the truth. There were those that had been baptized at Mosley Common.

They returned home at tea time with Brother William Dun and Brother Stell from Manchester. Mosley Common belongs to Eccles Branch. At night I opened the meeting with singing. I spoke afterwards and then gave up the time to Brother Harrup. He spoke a little and then Brother Leer. returned at eight at night.

March 12th. I with my brother went up to Pendlebury to go to Mosley Common to preach for them but there were so many we could not all speak. There was a good congregation. Two were baptized at night by Brother Barker. We returned by way of Pendlebury as our father and mother were at Pendlebury. We got home about eleven o'clock at night.

March 19th. My wife and I went up to Pendlebury to meet with the Saints as they were to confirm two at Pendlebury that belonged to Eccles Branch. They come from Mosley Commons.

Brother William Dun spoke after which John Dun spoke sometime in the morning. Afternoon we had a good time, I bore my testimony to the truth. We returned home at eight o'clock at-night.

March 25th. I with my brother went to Manchester to meet Brother John Dun but he being badly was not there but his brother William Dun was. We returned about half past nine o'clock at night.

March 26th. I being badly remained at home all day.

April 2nd, Sunday. I with my brother, Abraham, went up to Pendlebury to meet with the Saints. In the morning Brother John Dun preached to us. After dinner we met in Council when Brother Musgrove was tried by the Council for neglect of duty.



After Council we remained and partook of the Sacrament. I opened the meeting by request of Brother Dun and served the Sacrament out. After that, I with my brother, Brother Wallwork, Brother Sharples, Brother Moorecroft went to Walkden Moor to look out for a preaching room, or to hear about some from Carsley as some said that the brethren from Carsley Moor went to preach there. We went from Walkden Moor to Mosley Common where we met with Brother Harrop and Brother Leer from Eccles. We got there as Brother Harrop was going to commence preaching. He preached then my brother and Brother Sharples. It being a wet night we remained there until nine o'clock at night. I with my brother got home about twelve o'clock.

April 9th. I with my wife went to Eccles in the morning. We met with Brother Harrop and Brother William Dun. We all met at Brother Barlow's where Brother Leer, Sister Barlow, Brother Dun and myself were blessed by the laying on of hands and anointed with oil in the name of the Lord. Brother Dun returned home at dinner time. I with Brother Harrop went with him part way home. After which, I with Brother Harrop went to Mosley Common. The Saints were gone to Prosperity as they thought that we would not come. They said that they had heard that the people were fighting as they were unsettled as they were in all nations. When we got there they sent for them to come back so we held our meeting as usual. We partook of the Sacrament. Brother Harrop and me asked the blessing on the same. I administered it to them after which we bore our testimony and encouraged them to go on to perfection. At six o'clock we met again at Brother William Stone's house. We commenced by singing as usual. I preached the first and then Brother Harrop. We preached from the 17th Chapter of Acts to an attentive congregation. The house was crowded, also out in the hall. We returned about nine o'clock.

April 16, 1848. I remained at home till after dinner as my wife was going to Macclesfield to be confined. I went with her to Banktop Station. I returned and called at the Saint's room in Manchester

where I heard Brother James Walker preach showing the folly of the world with other things.

April 19th. I with my brother Abraham and his wife met with the Saints. We bore our testimony. After the meeting closed we went with Brother Heap and Sister Ward to Sister Ward's house. Brother Harrop also came to her house. He requested me and my brother to go to Mosley Common on Good Friday as they had requested someone to go to preach to them. He asked Brother Heap to go but he said he would go if he could and bring Brother Crosley with him. Which he did but it was dinner time when they came. I with my brother went up to Pendlebury to meet them at Sister Ward's as we said we would. We waited until half past nine o'clock in the morning but Brother Frances Moorecroft, Abe and me went by ourselves. We got there about eleven o'clock but we began to preach when we got there. My brother gave out a hymn. I opened by prayer and gave out another hymn. I began to speak from the 16th Chapter of Acts 30th Verse. While I was speaking Brother Heap and Crosley came in, having come another way across Carsley Moor. I gave way to him to speak, which he did but not long the time being gone. We closed by singing a hymn. After dinner we met in the open air, Brother Harrop and Leer. Brother Harrop gave out a hymn. Brother Alos from Carsley Moor spoke first then Brother Crosley and Brother Heap. He spoke about two hours to an attentive congregation on the signs of the times and other things. At six o'clock at night we met again. Brother Harrop opened the meeting singing and prayer. He spoke first then my brother Abraham. Then I bore my testimony. We returned about eight o'clock after a good day with a promise that we would be there on Sunday if we could.

April 22nd. I received a letter from my wife stating that she had got a girl on Friday morning, ten minutes before three o'clock. Doing well. (Note: This child was Mary Ann, born 21 April 1848).

23rd. I started for Mosley Commons at about twenty minutes to nine in the morning. I went through Swinton. I was rather late. I had expected to meet Brother Harrup but he was not at work. I got there

about twenty minutes to eleven. It was near eleven o'clock before we commenced our morning service. I opened the meeting by singing a hymn and prayer. When I was giving out the second hymn one of the brethren called me out and told me that Ann Bar wanted to be baptized. I told them to be singing a hymn, which they did. I baptized her at back of the house in a small pit. I went into the house to preach to them after I was dressed.

I preached to them on the first principles and told them the opinions of men in relation to God and the drama that was in the Stars respecting a young woman. After we closed a friend requested me to go to dinner with him, which I did. I invited the wife to come at night. She said she would if they were back in time as they were going to see their friends a little. I went to Brother William Stones with two of the brethren who had been to see one that was rather low as he said that he could not both be a Chortist (sic) and a Saint.

I met with the brethren at Stones till meeting time when we met Brother Hallas and Brother Charles Warburton from Eccles. We commenced our meeting, Brother Harrup opened it. I administered the Sacrament to them but before that Brother Harrup said that something was amiss with them, then it was stated that it was not worth notice, it having come from the world. At night Brother Harrup preached then my brother and others came while he was still speaking.

He gave way to Brother Hallas and then he called for my brother to speak. The house was crowded. We returned at about eight o'clock. Some of the brethren went part way home and a man that asked questions wanted to know where Paradise was. We arrived home about twelve o'clock at night.

April 28. It being our Conference day, I with my brother and his wife went to Manchester in the morning. The Branches were called for as usual. Brother Cook, President, and Brother O. Spencer were there. After the morning meeting closed we met in Council to hear a statement respecting Alfred Shaw having defrauded the Conference

of about thirty pounds. He was the general book agent. At this meeting he was cut off from the Church. The Conference was responsible for the debt. Brother William Walker was appointed in his stead. In the afternoon we met to partake of the Sacrament. At night Brother Spencer preached to us from the words "to as many as believe, to them give He power to become the sons of God's heaven, to as many as believe in Him. "

May 6th. I went to Macclesfield to see my wife and daughter.

On the 7th I met with the Saints in the afternoon to partake of the Sacrament, after which I bore my testimony, after which Brother Miller asked how Pendlebury was going on so I told him and we rejoiced together. I did not go at night as I thought of going home but did not go until Monday morning. I got home about twenty minutes past ten o'clock.

May 12, 1848. I with my brother Abraham went to Manchester Council. I wanted to see Brother William Dun who was to go to Mosley Common on Sunday but he was not there. I met with Brother Leer from Eccles so I told him that Brother Harrup was to go to Chester to his kindred so he requested my brother to go in the morning and he would be there after dinner Sunday.

I with Brother Crosley went to Mosley Common having a child died, he was going to inform their friends. We got there a little before ten o'clock in the morning. We commenced our meeting at the usual time. Brother Richard Greenhalgh being there I called on him to speak first. I opened the meeting by singing a morning hymn and prayer. We spoke on the first principles of the gospel, proving that baptism was essential to salvation. After dinner, Brother Leer came. We met to partake of the Sacrament. We had a good time at night. We met in the open air to an attentive congregation on the first principles of the gospel. I returned home with Brother Leer. I got home at eleven o'clock at night.

17th. I with my brother, his wife, Brother Walt, Sister Robinson went up to Pendlebury to meet with the Saints and Brother Cook.



Brother Barnes told us that they would be at Pendlebury as Brother Dun was appointed to go with Brother Rostron to Altringam and Drinmr. Brother Barnes was appointed to preside over Pendlebury in the place of Brother John Dun.

May 21st. I with my wife went up to Pendlebury after dinner to have our child blessed. This was done by Brother William Barnes, Brother Heamer and by Brother Abraham. We partook of the Sacrament and bore our testimony to the work of the Lord. At night Brother Barnes preached to the Saints.

May 28th. I with my wife went up to Pendlebury after dinner. We got there in time to partake of the Sacrament. We had a good time. Brother Barnes told me that I must go in connection with Brother Bushton to preach. We went to preach at six o'clock in the Square. We preached on the first principles of the gospel. The people gave us a good hearing. We told them we would preach there the next Sunday morning.

June 4. According to appointment I met with Brother Bushton at Brother Lythgo's house as we made our stand outside of there. We commenced by singing and prayer. Brother Bushton spoke first then I spoke on the first principles but we had not so many hearers as before. After dinner we went to Mosley Common to a camp meeting of the Saints there. We had a good time. We got home about eleven o'clock at night.

June 11th. I went up to Pendlebury at ten o'clock but Brother Bushton was not at Brother Lythgo's so we did not preach there. It was wet and he with Brother Barker and Brother Sharples went to preach at Carsley Moor. I went up to the room when I got there. Brother Barnes requested me to preach which I did from the Sixth Chapter of Hebrews after which Brother Barnes spoke to us. We met in Council at half past one. After Sacrament meeting I and Brother Barnes went to preach in New Town at half past five o'clock from the first principles then we went to the room where Brother Barnes preached to us. We returned home at eight o'clock.

June 14th. I with my brother went up to Pendlebury as we were stopped at our place of work for some time. We met with the Saints in our room as usual. We had a good time. We bore our testimony.

June 16th. I with my wife and Brother Howen from Chesterfield went up to Pendlebury, it being our tea party. We had a time of rejoicing. After tea we met to sing and recite pieces. I sang a song as did Brother Barnes, Brother Dun and others from Manchester. All things went on in the best style. We closed about ten o'clock by some of the Saints from Mosley Common.

17th. I and my brother and his wife and my wife, Brother Howen from Chesterfield, went to Ratcliffe to Brother Heaps, Brother Crosleys and Brother Holts. We remained there till Sunday after dinner. We returned home to Clifton Station. My wife with my brother's wife went to Pendleton but we went to Pendlebury to meet with the Saints. I with Brother Howen returned home after tea as I forgot to give my wife the key.

June 25, 1848. I with my brother went up to Pendlebury. We met with the Saints. We had a good time. At night Brother Sharples, Brother Bushton, Brother Heamer and I preached in New Town in the open air.

29th. My brother preached at the end of our house, Pendleton.

July 2, 1848. I went up to Pendlebury in the morning. Brother Heamer had ask that as many as could speak. He spoke first then Brother Lythgo, Brother Bushton then me. We spoke on the first principles. After noon we met to partake of the Sacrament. We bore our testimony. At night Brother Heamer preached for us as Brother Barnes was not there. At night we agreed to buy some tracts.

Monday, 6th. I with my brother Abraham preached according to appointment. Brother Barker opened by singing. He preached on the first principles of the Doctrine of Christ.

Sunday, 9th. It being wet, we did not go up to Pendlebury until after dinner. We got there in time to partake of the Sacrament. At tea

Brother Barnes came up to Pendlebury, it had decided to rain. I told him what we had done as regards buying some Character's Gospel Witnesses and some of Orson Spencer's letters to take around as tracts to the masses. At night all of the Saints were gone by some way or another.

Brother Barnes and I agreed to go to New Town to see if we could get to preach there as we had received intelligence that we must not preach on Mr. William Longshow's property so Brother Barnes and I went to ask Mr. Athon Brmsden to let us preach in his barn yard but he said he would not let us. There was too much bother about it. There was so much babble we went to preach in the Square. The people gave us a good hearing. We returned home at about eight o'clock.

Thursday, 13th. I with my brethren met at our house to preach in the street again. We had a good congregation to preach to. My brother requested me to preach first, which I did from the latter part of 14 Chapter of Acts, 16 and 17 Verses and the 17th Chapter from 22 Verse to 31 Verse which made some of the people mad. I told them plainly that they could not be saved by their own notion of things then I called on Brother John Hunt to speak, which he did, plainly. Reasoning in a plain way. Then my brother spoke to them. We then gave them the privilege to ask a question if they would ask to the point but they ask such bother that we left them. It was going on eleven o'clock at night before the people separated.

Friday. I with my brother went to Manchester Council.

Sunday, 16th. I went up to Pendlebury. My brother and his wife and Brother Barnes were gone. Brother Barnes spoke to us when we met in Council at one o'clock. Brother Barnes requested that my brother and I go to preach at Walkden Moor as Brother Daniel was sick. The people gave us good hearing. Abraham preached on The Book of Mormon, proving it from The Bible. I gave out the hymns and prayed. We then went down to comment to the Saints. Brother

Harrop, Brother William and John Dun preached to a large congregation with good order. We got home about 12 o'clock.

20th. It being wet, we did not preach at Pendleton.

23rd. I remained home all day. My wife had to go to Eccles at night to be to work on Monday morning as they would not find her work at Pendleton. Thursday. It being wet we did not preach.

July 30th. I remained at home until dinnertime. I with my wife went to Pendlebury. We got there in time for service. We bore our testimony to the truth. They told us that Ann Bessoick was dead. Brother Barnes and I went to see her body at night. Brother Barnes preached to us at night from the First Epistle of Peter, Third Chapter 19 to 20 Verse. Then he requested me to give out a hymn as he and his sister were going to Manchester by train. I closed the meeting.

Aug. 3rd, 1848. It being wet we did not preach.

Sunday 6th. My wife requested me to stop till she was ready to go with me but after dinner it began to rain so I went up to Pendlebury by myself. We bore our testimony to the great work of God in the last days. Brother Barnes preached at night requesting us to go on to perfection. We came home together at night.

Thursday, 10th. The weather being fair we met at the usual time in our street at Pendleton. Brother Hould preached the first then I, from James on faith and works. My brother gave out a hymn for us. We had a good congregation. Some of them wanted to ask questions but we would not take notice of them.

Sunday, 13th. It being our general Conference we all went to Manchester in the morning. Since Sister Ray was over, she went with us. We had a good time and rejoiced to hear one of the Twelve in our midst.

14th. I went in the afternoon not being able to get off my work. My wife and Sister Ray went down to town to the Conference. I got home



at nine o'clock at night. I went with Sister Ray, Sister Brockleyhurst and three brethren from Macclesfield to Bank Top Station.

August 17th. I with my brother Abraham and Brother Holt went out. My brother preached to the people. We had a good time.

August 20th. I with my wife went to Pendlebury. We got there before dinner time. We and the brethren met in Council at one o'clock. Nothing in particular transpired. At half past two we met as usual. Brother Barnes requested me to administer the Sacrament, which I did. At night Brother Barnes preached to us.

24th. It being wet, we did not preach.

August 27. I and my wife went to Pendlebury after dinner. We got therein time for the meeting. Brother Barnes requested me to administer the Sacrament to the Saints, after which we bore out testimony of the Gospel of Christ. At the close of the meeting we had a collection for Brother Cook, our President. The brethren met in Council before the meeting and it was agreed that a collection should be taken the last Sunday in every month. At night Brother Cook preached a sermon, what we call a funeral sermon. There was a good congregation.

August 31, Sunday. It being wet, we did not preach.

September 3, 1848. I with my wife, Brother Barnes' sister, my brother and his wife all went together in the morning. We got there about half past ten. The meeting was opened and Brother Barnes requested Brother Bushton to preach. He preached from the Fifth Chapter of Acts showing the necessity of speaking the truth. Then Brother Barnes spoke to us on the same subject. At one o'clock we met in Council but there was nothing of much importance. One thing was said relative to Brother Hearn being drunk. He said that nobody told him that saw it. He said he had got rather too much and asked us to forgive him. Which we did. We met to partake of the Sacrament. We had a good time. The Saints bore their testimony. At five o'clock Brother Bushton and I went to preach in the new town. The people

gave us a good hearing. We returned to the room and give it out that Brother Bushton would preach next Sunday at five o'clock if the weather would permit. We got to the room about half past six. Brother Barnes was preaching on the restoration of Israel in the last day. We returned home together it being fair.

Sept. 10. It being wet it was about eleven o'clock before I left home. I got there about twelve o'clock. We met in Council at one o'clock. At the afternoon meeting we bore our testimony to the great work of God in our day. It being wet Brother Bushton and I did not go to preach out of doors at night. Brother Barnes preached to us and told us that the Saints in Manchester had taken the Hall of Carpenters. He said that as many as would might go. Brother Pratt would be there all day.

Sept. 17th. As Brother Barnes gave us liberty to go to Manchester, I with my wife and her brother, Francis, went together to town. There were a many Saints there. Brother O[Orson]. Pratt preached to us in the morning showing that men must be called by God to a work that was right, like Joseph was. After dinner we met at half past two. We met to partake of the Sacrament.

After which there were sixteen confirmed by Brother Pratt, Brother Cook and Brother William Walker, then Brother Pratt bore his testimony, then Brother Cook. At night Brother Pratt preached to us showing us that such a man should come in the last days as Brother Joseph. At eight o'clock we returned home with some of the Saints from Pendlebury.

24th. I went up to Pendlebury by myself. My brother, his wife and Brother Barnes having gone before. I did not go to the meeting in the morning as I had got some money that belonged to different persons. We were to have gone to Black Pool for one shilling each but the company decided that was not enough so I gave them their money back in the morning. After dinner we met in Council, it being our regular meeting when the President ask if we must have some of the tracts showing Joseph's divine mission. After they had spoken I said

that would make a motion that we add fifty of them to go with the others we had. The President said that he thought that would be the best plan. He suggested that the sisters take them around on Sunday morning. We had a good time in the afternoon. We bore our testimony and a collection was taken for the President of Conference. Brother Barnes preached to us at night. We returned home together.

October 7, 1848. I with my brother went to Macclesfield. We went to see the room at The Eight but it was not for let.

Oct. 12 Saturday. I went up to Pendlebury. We had a good day. I with my brother and Brother Welch went to hear Brother Cook and Brother Burgess preach on the first principles to a good congregation to their edification.

14th. I with my brother went up to Pendlebury to meet a man for my brother to baptize him. He was baptized in the River Triwell.

15th. I with my wife went to Pendlebury. We met with the Saints to partake of the Sacrament. We had a good time.

Oct. 22nd. I with my brother and his wife went up to Pendlebury in the morning. We called at Sister Wood's at the Height to see how she was going on. We got to Pendlebury about eleven o'clock. Brother Bushton was preaching when we got there on the Gospel of Christ. In Council Brother Barnes was not there, not being well. It was proposed that we have the room done 'round with paper to keep their backs clean. Brother Sharples was appointed to receive money for the same. In the afternoon we had a good time. At night Brother Heamer, my brother, Abe, preached on the gathering of Israel. We returned at eight o'clock.

29th, Sunday. I went up to Pendlebury at a little before ten. My brother and Brother Barnes had gone before. When I got there Brother Barnes requested me to preach. I did from Acts 8 Chapter, after which Brother Barnes spoke. At one o'clock we met in Council. It was proposed that we have fifty of the Kingdom of God tracts made to give 'round on a fortnight. We had a good time in the

afternoon. We bore our testimony to the work of God. At night Brother Sharples preached to us on the first principles of the Gospel of Christ. He made our souls glad.

Brother Barnes went home at tea time to see Brother Cook as he was coming to preach to us, with Brother Burgess at Pendlebury on Thursday night which they did and preached to us on the first principles proving that the thief on the cross did not go to heaven as Jesus Christ did not go 'till the third day. The room was crowded and he gave them a good hearing. We returned home.

November 5, 1848. I with my brother and Brother Barnes went up to Pendlebury. My wife was not well. She did not go. We got there at eleven o'clock. Brother Barnes opened the meeting by singing a hymn. Brother Wallwork preached to us from the 22nd Chapter of Acts after which my brother spoke. I concluded by prayer. We met at half past two o'clock. We met to partake of the Sacrament. Brother Barnes requested me to ask a blessing on the bread then I administered the Sacrament. Brother Sharples blessed the wine. We had a good time. At night Brother Barnes preached to us on the gathering of Israel in the last days.

12th Sunday. I with my brother's wife went up to Pendlebury. He and Brother Barnes had already gone. We got there about eleven o'clock. When we got there Brother Barnes ask me to preach. This I did from the First Chapter of Timothy. Brother Barnes then spoke and concluded. We met in Council at one o'clock. It was proposed that Brother A. Greenhalgh and Brother Barker be appointed to receive money towards the debt that Alfred Shaw brought on the Church against the Conference. It was requested that we find the best plan to distribute the tracts as it would be too large for four to do it. We met to partake of the Sacrament and we had a good time together. I, with my wife went to see Sister Barlow as she was badly. I prayed at her request. Brother Barnes preached to us at night.

15th. I with my brother went to see about a room to preach in but we did not succeed in getting it.



Nov. 19th, 1848. I with Brother Brooks, his sister and mother went up to Pendlebury to meet with the Saints. Brother Lythgo and Brother Barnes preached to us in the morning. We had a good time. We met in Council at one o'clock when it was agreed that the tracts be given out as they were 'till they had gone through the district. At night Brother Barnes preached to us from the Tenth Chapter of Acts.

26th. I with my brother and Brother Barnes went together to Pendlebury. Brother Wallwork and my brother preached in the morning. We had a good time in the afternoon meeting. At night Brother Barnes preached to us showing the second coming of Christ in our day. We returned at night.

December 2nd. I with Brother Brooks went to see Master John Hewit about a chapel that he has to let. We made agreement, the rent to be ten pounds and to be paid every week or fortnight as we thought best and to get a man who would be responsible for the same to them. Our father said that he would be the man to stand for us.

Sunday, 3rd. I with my wife went to Manchester to our Quarterly Conference. We had a good day. Brother Pratt preached to us showing the false notion of the children and that they could not do as the servant of God could as regards the laying on of hands for the gift of the Holy Ghost. I returned with my wife and the brethren well satisfied with the day.

17th. Brother Barnes came to our house with the Stars for he was not going to Pendlebury but he was remaining at home all day. I went to Pendlebury by myself as *my brother [Abraham] was appointed President over Ratcliffe Branch* as Brother Heap was going to America.

I got there in time to meet with the Saints. Brother Bushton opened the meeting by singing. I prayed. Brother Bushton preached to us on the Gospel of Christ after which I spoke a little on the same subject. We met and partook of the Sacrament. I administered the same. At night Brother Bushton opened the meeting then I spoke from the 11th Chapter of Isaiah, latter part of the chapter. After which, my brother

spoke proving that God would speak to men in our day from the scriptures.

Dec. 24th. Brother Barnes came to our house so we both went up to Pendlebury. Brother Barnes preached to us in the morning but Brother Rothwell spoke first, it being the first time since he was ordained to the office of Priest. He spoke well from the Third Chapter of John. The President asked me to ask a blessing on the bread which I did then administered it to the Saints. Our meeting was rather damp this afternoon but we bore our testimony to the work of God in the last days. At night our President preached from the Twenty-Third Chapter of Isaiah showing the condition of the Saints of God in the last days. We returned home together at eight o'clock.

31st. I with Brother Barnes went up to Pendlebury in the morning. We met with the Saints. There were not so many Saints present. After noon we bore our testimony to the work of God. Brother Barnes preached to us at night. We had a good time and returned together at eight o'clock.

## 1849

January 1, 1849. We had a tea party, a many Saints were there and strangers.

January 7th. We, having taken a chapel at Pendleton opened it this day but there were not many strangers there. Elder Sourthernwate of Manchester opened the chapel. We placarded the town and 'round about. The people would not come to hear. We shall have a preaching every Thursday night. He preached three sermons from the Third Chapter of Timothy, first part. We had a moderate good time. Thursday night, Brother Barnes preached to us. He preached an excellent sermon but there were not many strangers present. I concluded by prayer.

Sunday, 14th. I went to the room in Elders Street as Brother Sharples was to preach to us. I opened by singing a hymn and prayer.

After dinner, I with the brethren went up to Pendlebury as Brother Barnes appointed us to do. We got there in time for the Council. I with our President returned to our room at Pendleton as we were having preaching morning and night. Brother Barnes preached for us. There were more strangers than ever before. I closed by prayer.

Thursday, 18th. I went to light the fire at our chapel in Elder Street. Brother Abraham Greenhalgh and Brother Rostrom preached to us on the first principles of the gospel.

Thursday, 25th. I with the brethren met in our chapel but no strangers came. I preached showing the false notions of men on the Gospel of Christ.

28th Sunday. I went to light the fire about half past nine o'clock in the morning. Brother Barker came from Pendlebury to preach to us. His text was in Proverbs: I give you good doctrine, receive ye my law.

Feb. 1, 1849. I went to light the room as my brother had gone to see one of the committee for the room as there was some difference about the room. We had no preaching that night. We gave the room up that week end unless we can have it at two and sixpence per week.

Feb. 4th. I with the brethren went up to Pendlebury as we had give up the room in Pendleton. After dinner we met in Council when we laid our debt before the same. It was agreed that as many of the brethren as would must pay sixpence each. Some few did. We had a good day. We returned home together at night.

Tuesday, 6th. I with my brother Abraham and Brother Thos. Brooks went up to Pendlebury to hear Elder Cook preach. He preached an excellent sermon showing the false notions of the children of in relation to their sects and that argued by Joseph Smith in 1830. The room was full. We had to stand by the door. After the preaching was over it was agreed that the Saints should be told to give Brother

Cook and Brother Burgess something toward their expenses. I gave Cook three pence.

Friday, 16th. I with my brother and Brother Brooks went to Manchester Council as Brother Barnes, our President, requested me to go down as he would not come up to Pendlebury on Sunday.

20th. After dinner I with Brother Brooks went up to Pendlebury. We met with the Saints. We had a good time. We bore our testimony. At night Brother Sharples preached to us on the Gospel of Christ. We returned home together.

25th. Sunday morning Brother Barnes called at our house so I and Thomas Brooks went up to Pendlebury. Brother Barker preached to us on the notions of the children of men. After which Brother Barnes spoke to us on the same subject. At one o'clock we met in Council when it was agreed that there should be some way to raise that money I had paid for the rent of the chapel that we had taken in Pendleton. We agreed to pay as much as we could by the next Sunday. At our Sacrament meeting we had a good time. At night Brother Barnes preached to us showing the character of God. My heart was made glad with the words which he spoke unto us. We returned home together at half by eight o'clock.

March 4th, 1849. Elder Barnes called at our house this morning with the Stars. We went up to Pendlebury together.

When we got there Brother Barker was opening the meeting by prayer after which Brother Sharples preached to us on the Gospel of Christ. At one o'clock we met together according to promise when we paid the money we had got. I paid two shilling toward the debt. There was ten shillings and nine pence collected toward the debt. The remainder was left over till another time. We had a good time together in baring our testimony and exorting one another to go to perfection. Elder Barnes preached to us at night on the first principles of the Gospel of Christ. We had a good time together.



Sunday 11th. Elder Barnes called at our house this morning that we might go together to Pendlebury. We got there in time to open the meeting, which brother did by giving out a hymn and praying; then he requested me to preach which I did on the first principles of the Doctrine of Christ, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost. We met to partake of the Sacrament. We had a good time together through the day. At night Brother Barnes preached to us on the gathering of Israel in the last days. We returned home at night.

16th. I with Brother Brooks went to Manchester Council as Brother Greenhalgh requested us to go. I brought the Stars back with us.

18th. I with Brother Barnes went up to Pendlebury in the morning. Peace prevailed through the day. As we were going the Bracites were advocating their cause. Brother Barnes said that he would preach after they were done if they would let him the next time they came, so he did on the first principles of the Doctrine of Christ.

Sunday, 25th. This morning I went up to Pendlebury with Brother T. Brooks with whom I live. We met as usual through the day. We returned home at night.

April 1, 1849. Brother Barnes called at our house so we went up to Pendlebury together. We called at the Eight as the Bracites were advocating their cause so when they were done he requested them to send him their chore, which they did but when they found him out they went away to Pendlebury. Brother Barnes preached in the morning. We heard that the Brethren were dissatisfied with him as they said that they wanted to have a president of their own brethren as they could not find anything to accuse him of. At the Council Brother Barnes ask them if they had anything to matter at the Conference. I made motion that we retain Brother Barnes as President. It was seconded but Brother Barker made an amendment. It was seconded so Brother Elder Barnes put the amendment first, in favor of five against six but they were not satisfied with that. They were determined to have their way. He told President Cook the

matter but he said that he must go. Things went on very coolly through the day.

April 3rd. We had a preaching at Brother Walche's house as he said that it must be open for preaching so Elder Heamer and Brother Chapman came to open it. The house was full. They preached on the first principles. The people said it was thorough.

April 5th, 1849. I left Sister Brooks tonight and went to a house by ourselves in Charles Town under a man by the name of Jody Appist.

April 6, 1849. Good Friday. I remained at home all day, not being well. Brother Barnes came to our house at night.

April 8, 1849. Easter Sunday. It being our Quarterly Conference today Brother Rothwell and Thomas Pillin and wife and Sister Atlin called at our house. We went to the Conference held at Carpentry at Manchester in the morning.

We had a moderate good day. Brother Barnes represented Pendlebury Branch and stated how it was there as President. He said that there were some few that wanted to have a president in their midst but Elder Cook proposed that he remain there at present. I seconded it. It passed unanimously. My wife came after dinner as she could not well go in the morning. At tea time I got a tune or two from the leading singer from Dunking Field Branch. Elders Cook, Burgess and Clemenant, President over Macclesfield Conference spoke on the principles of obedience.

April 15th. Elder Barnes called at our house this morning to go up to Pendlebury. We got there about eleven o'clock. Brother Barker preached in the morning; after which Elder Barnes spoke a little on the Doctrine of Christ. We met in Council at one o'clock when the Brethren still persisted to have a president in their midst. We had a cool day of it. Brother Barnes sent Elder Cook a letter stating their minds on the subject.

April 17th. There being none from Pendlebury, I preached at Brother Walche's house. There were a few strangers and they gave us a good

hearing. I spoke on the first principles of Christ. I felt that the Lord was with me. I testified to the power of God in my day.

April 22nd. I did not go up to Pendlebury till after dinner as Elder Barnes did not come. We had a good day as Elder Heamer and Priest Sharples preached to us at night. At the close Priest Sharples requested the officers to stop as he had something to say respecting himself, what he had heard. He said that someone had said that he had held sacred council at his house but he said that was not true.

24th. Elder Heamer and Elder Sharples came to preach to Pendleton. There were a few strangers present.

Sunday 29th. Brother William Bothwell and Brother Pillin came to our house in the morning so we all went to Carpenter's Hall at Manchester as I had to go for the Stars. I saw Brother Barnes. He told me he was waiting to see Brother Cook and then he would come to Pendlebury. I with the brethren went with Brother Barnes to dinner. Brother Barnes preached to us at night and he gave it out that Elder Cook would be there on Sunday next by nine o'clock in the morning.

May 1, 1849. As there was none coming from Pendlebury I and Brother John Holt spoke on the principles of the Gospel of Christ. The people received it well as I heard after.

May 6th. Elder Barnes was at our house early this morning as Elder Cook said he would meet with the Saints at nine o'clock. The Saints' officers wanted to have a president of their own that would always be with them so Elder Cook gave them their choice. When Brother Barker proposed Brother Sharples, I seconded the motion. It passed without a dissenting voice. After which President Cook gave us some instructions on the subject. He also preached to us in the morning when we had a good time. He proved the Book of Mormon a revelation from God along with other things. Nothing particular but as usual through the day.

May 8th. We had a meeting at Pendleton as before. Brothers Barker and Lythgo came to preach, which they did on the principles of the

Gospel. Nothing particular occurred this week. On the eleventh I went to Manchester Council for the Stars, but they had not come.

Sunday 13th. I with the Brethren went up to Pendlebury this morning. When we got there the Brethren were preaching out of doors in the street, it being a fine morning.

We met, as before, in the room. Brother Sharples requested my brother to preach on Tuesday night at Brother Walche's house.

15th. My brother preached to us on the first principles of Christ after which I requested Brother Crosley to bear his testimony, which he did and I closed by prayer.

20th. I and the Brethren went up to Pendlebury this morning as I, with Brother Bothwell, was appointed to preach but I was rather late. Brother Bothwell had been working all night so Brothers Barker and Bushton preached. Brother Harrop and I should have preached at Pendleton at night but Brother Harrop was not so well so we did not go. He had been traveling for several days in search of work but could not find it. Lonshows had bagged him for some other man's work. They are regularly stopping their hands this way, one way or another. My family and I have worked for them a number of years. They have defrauded us of our wages and from time to time have bagged us without notice. He, William Lonshow, told my mother and sister, Mary, that he would starve us to death. He cursed and swore what he would do to us.

27th Wed. I with Brother Brooks went up to Pendlebury in the morning. There was nothing particular today. Elder James Harrop and I were appointed to preach at Pendleton this night. There were but few strangers present.

May 31. I with my wife, my brother, Abraham and his wife went to Ratcliffe Branch to a tea party. We had a good time. President Cook was present. He gave us a good teaching. We returned home on Friday night.



June 2. I, my brother and Brother Walch went to the Saint's tea party at Colton. There was some good singing there. Some of the Todinton Brethren acted David and Goliath. We had a good time of mirth. On the third I went to Manchester Branch for the Stars.

10th. I and Brother Walch went up to Pendlebury this morning as I and Brother Samuel Bothwell were appointed to preach in our room.

This we did on the first principles of the Doctrine of Christ. I also reminded them of what our duty was as Saints of God. After dinner Brother Chapman requested me to go with Brother Bushton in his stead to preach in Nobstick Square. I with three of the brethren went. I preached first then Elder Harrop bore his testimony to the truth of what I said. We did not preach long as it was very windy and cold. I told them that God had spoken in our day as he did in days of old.

June 17th. It being our day, according to appointment, for our camp meeting, I with the Brethren went up to Pendlebury in the morning as I was appointed to take the lead of the singing, which I did. Through the day there was much encouragement for the people to go on to perfection from the presidents from different branches.

23rd. My wife having gone to work at Ratcliffe, I went there on Saturday night with my brother and his wife as they were having a camp meeting on Sunday. I was appointed to take the lead of the singing as our instrument that we had at ours was requested to go. We had a good day. It will be long remembered. The Brethren spoke well. We had a procession through the streets and sang twice on our way, the same as we did at Pendlebury. There were many strangers there at night.

Tuesday 26th. According to council we met at Sister Brooks house to hold a district meeting there.

I was appointed to take charge of it. Brother Sharples said he should hold me responsible for the conduct of all there. The Brethren likewise gave me and Brother Brooks power to preach as we saw fit.

29th. I went down to Saints Council with my brother and Brother Crosley.

July 1st. I with the Brethren went up to Pendlebury in the morning. After dinner, I went over to Ratcliffe to see my wife and child as she was working there. At night Brother Crosley requested me to preach at Brakemut Fold. There were some few strangers at our meeting. I preached on the first principles.

3rd Tuesday. We met at our district meeting. We had a good time. I bore my testimony. I took the lead of the meeting. July 8th, 1849. I did not go up to Pendlebury this afternoon. My wife went with me and we met with the Saints at the ordinance.

15th. My brother and his wife called on me this morning as we were going to Pendlebury to the Saint's camp meeting there. We called at Ratcliff to meet with the Saints there in council as my brother was the President. We remained there till dinner time. We got to Bury about one o'clock. We joined in the procession. There were many Saints there. We returned home by the last train.

18th. Brother Brooks and I preached at Pendleton out of doors.

22nd. I with Brother Walch went up to Pendlebury this morning. Brother Harrop and Brother preached in the morning on the first principles of the Gospel of Christ in our day.

In the afternoon we had a good meeting. The room was full with Saints and strangers. I told them how I was going on, that my desires were as good as ever. They were encouraged to go on in the work of God. At night Elder Sharples preached to us from the Second Chapter of Solomon beginning with the seventh verse. We were edified together.

29th. I went to Pendlebury this morning as the Brethren had already gone up. When I got there President Sharples requested me to preach, which I did on the Gospel of Christ. I bore my testimony to the truth. At night Elder Heamor and Priest Lythgo preached to us on the first principles.

August 1st. It being our preaching night at Pendleton, I requested my brother Abe to preach which he and Brother Brooks did. I opened the meeting. As soon as Brother Brooks got up a drunken man came to oppose us. He made a great noise about religion and said that Virgin Mary was a whore and said that he was an atheist and many other things. We requested him to go about his business but he said that he would not go so when he would not go by requesting, I told him that I would fetch a policeman to him so I went to the station. When I got back with the police he had gone away but there was not much chance to preach as it was near dark but my brother spoke a little. He gave out that there would be a preaching there on Wednesday next. There were hundreds of people there through the man making such a noise.

2nd. Brother Brooks and I went to Council as Brother Sharples requested us to be there as it was the minds of the Brethren that Pendleton should be organized into a Branch, if it should meet the mind of President Cook at the Conference.

August 5th. This morning my wife and I went to the Carpenter's Hall. It being our Quarterly Conference today.. There were many Saints there from the different Branches. President Cook gave us some good instructions also Elder George D. Watt from Scotland. I rejoiced through the day. We returned home about eight o'clock at night.

August 8th. Tonight we held our meeting in the open air. I requested Brother Brooks to speak first which he did on baptism, proving it essential to salvation. I carried it out on the same principle, proving it from the Scriptures. At the close of the meeting, a young man asked me to answer him one question, if I believed that baptism would save them? I told him what Peter said in his First Epistle, Third Chapter twenty-first verse, also what Jesus said in the Third Chapter of John fifth verse. Then he ask other questions which I gave him answers to so that the people laughed at him for his ignorance.

12th. It being the day for the Saints at Corsley Moor to hold their camp meeting, I went there in the morning with my wife's brother, Francis. It was rather wet but at night there were many people. Good preaching through the day on the first principles of the Doctrine of Christ.

15th. As none came from Pendlebury, I asked my brother Abraham to preach as I had been working rather late but I gave out the hymns. I thought I would speak a little after, him but he took all the time. He preached till it was nearly dark so I was rather disappointed but he preached proving what he said from the Scriptures. He was on the first principles of adoption into the Kingdom of God. At the close we went to the Council and my brother baptized a young man. The first in Pendleton.

19 Aug. 1849. This morning Brother Walch and the man that was baptized on Wednesday night, my wife and I went up together to Pendlebury. We had a good time through the day. Elder Barnes preached morning and night, he being there on a visit. We returned home together at night.

22nd. We had no preaching and meeting as before but we had prayer and then separated as no strangers had come to hear. Brother Chapman came from Pendlebury.

26th. It being wet this morning I did not go up to Pendlebury till after dinner. We had a good time through the remainder of the day. At tea time Brother Harrup came for me to sing as he was going to preach out of doors in Union Street in Pendlebury.

29th. Tonight Elder Sharples and Elder Harrup came to preach at Pendleton. Elder Harrup preached on the first principles of the Doctrine of Christ. There were not so many there.

Sept. 1, 1849. I and my wife and the Brethren went to Ratcliff as the Saints were having a tea party. We remained there till Sunday night. We had a good time. President Cook and Elder George D. Watt were also there.



3rd, Monday. President Cook, Elder Watt were coming to preach at Pendlebury. I with the Brethren went to Pendlebury. When we got there the room was crowded with people. They put forth the state of the world religiously and politically.

5th. It being a fine night, I preached out of doors. I gave out the hymns and Brother Brooks prayed. Brother Holt spoke first after which I spoke a little. It being dark I spoke by the light of the lamp that was near. There weren't many there. Subject was scattered. I bore my testimony to the Prophet of God and told them that if I had the privilege to stand up on Wednesday, the next, I would speak proving that Joseph Smith was the Prophet of God in our days from the Bible. After which I gave to the people some invitations that Elder Walker gave me at their council.

9th. It being a fine morning my wife and I went up to Pendlebury. We met Brother Finch coming to deliver some tracts to the people in Charles Town. I turned back and directed him and Brother Brooks how to go, to which to give out the first tract "Character", the first in our street. We got there about 12 o'clock. We had a good day. Brother Orthenwaite of Manchester, his wife and a few sisters were there. He preached on the laying on of hands for the gift of the Holy Ghost, proving it from the Bible also from the Church records.

11th. We didn't have a meeting tonight as there were two young women that requested to be baptized, so we went to the canal. My brother baptized them and rebaptized my wife.

12th. Having made appointment to preach tonight on last Wednesday night proving that Joseph Smith was a Prophet of God in our day from the Bible we preached but none but Saints came to hear as it was very wet.

16th. It was rather wet this morning. My brother was going up to Pendlebury so I went with him.

The room was crammed full. As my wife and two others were baptized on Tuesday they were confirmed by my brother and Brother

Sharples and Brother Harrop. At night my brother preached on the first principles. We returned home together.

21st. I went to town for the Stars No. 18.

23rd. In the morning I went up to Pendlebury with the Stars. Brother Harrop was preaching when I got there after which Brother Sharples spoke on the Doctrine of Christ. After noon we had a good meeting, after tea Brother Harrop and I went to Sicley Hallow as we were sent to preach as it was told that a man would open his house. On the way I inquired about it and found that the report was false. While we were conversing about this subject the man came by. We asked about the matter but he said that his house was too small but he would lend us a chair to stand on in the street so we told him that we would be there on Sunday next, at five o'clock in the afternoon if we saw that it was fair.

25th. We had no meeting tonight as there were but few came.

26th. I and Brother Brooks preached at Brother Walches house but there were but few

30th. It being a wet morning I did not go up to Pendlebury till afternoon. I met with the Saints at the ordinance. Brother Harrop and I did not go to preach at Sinsley Hallow, it was very windy and cold. Brother Sharples preached at night on the state of the world.

October 2, 1849. I remained at home tonight as business required; also on the third and all week till Friday night as brother Abraham was burying his son, Isaac, he having died.

7th. It being very stormy and my wife having gone to Macclesfield to see her father who was sick, I remained at home till after dinner then I and the brethren and sisters went up to Pendlebury but it was very windy. We had a good time together there. Brother Robinson from Bury preached at night proving that the Saints were not the people that Paul preached about in his first part Second Epistle of Timothy third and fourth chapters beginning at the first verse.

10th. Having removed the preaching from Brother Walche's house I opened my house for preaching. My brother came to open it. There were a few strangers came to hear. He preached on the first principles.

Sunday, 14th. I went up to Pendlebury this morning being very fine. Brother Lythgo preached in the morning. Afternoon we had a good meeting together. We bore our testimony together to the work of God in our day. At night Brother Heamer preached to us from the 14th Chapter of the First Corinthians on the gifts of the spirit and of God in our day.

17th. Tonight I gave way for Brother Brooks to speak a little which he did on the conditions of the world. Then I spoke on the Gospel of Christ. There were a few strangers present. I told them respecting the rejections of the children of men.

21 Oct. This morning I went up to Pendlebury. When I got there President Sharples requested me to preach. Which I did from the Eleventh of Romans. Showing the rejection of the Jews and the receiving of the Gentiles. We had a good day together. Brother Brodman and Barker preached at night. There were a few strangers present.

24th. We had no preaching tonight at our house as President Cook was preaching at Pendlebury at night. The Brethren all went up to Pendlebury as we all were stopped to work as the priests of the day had proclaimed a hallow fast day on account of the cholera. The room was crowded with people for some time before he came but we kept them together by singing. He preached from the Fifteenth of the First Corinthians on the resurrection of the dead, baptism for the dead. We had a rejoicing time. He showed that according to the fruit trees we might expect it as it was as possible as them with God.

28th. I did not go up to Pendlebury till after dinner. I met with the Saints. We rejoiced together. I bore my testimony before the Saints to the truth of God in my day and generation. At night Elder Harrop spoke to us from Luke 7 Chapter 28 verse. He also referred to much

scripture to prove his statements as to the religious world. There were some strangers present.

30 Oct 1849. I did not go to our district meeting tonight as our child was very badly.

Nov. 3rd. The Saints in Carsley Moor having got up a tea party they requested us to go to it, which we did. We had a rejoicing time together. The Brethren and Sisters acted one part of that drama which is in the Stars. After that they called me to sing for them, which I did. I remained there all night at my wife's brother's lodge. In the morning the Brethren and I went up to the room. When we got there Brother Ellas requested me to preach which I did on the first principles of the Doctrine of Christ, proving that we were to overcome the kingdom of the devil and destroy all his works. Afternoon I met with the Saints. I bore my testimony with the Saints. We rejoiced together. At the close Brother Ellas requested all the Saints to stop as there were some refreshments left so they must stop and eat them; which we did. After which I returned home as I had a long way to travel as I intended to call at Pendlebury. When I got there Brother Sharples was preaching on the Doctrine of Christ. After which I with Brother and Sister Brooks returned home.

7th. Tonight we had no meeting as none came but my brother Abraham and Brother Brooks. Our child was very badly so I requested them to administer to her some oil and lay on hands which they did and she was rather better in the morning.

Sunday, 11th. I did not go up to Pendlebury till after dinner as our child was very sick. We had a good meeting in the afternoon. I returned back again at tea time. We held our meeting as usual but we had no preaching at our house as no strangers came.

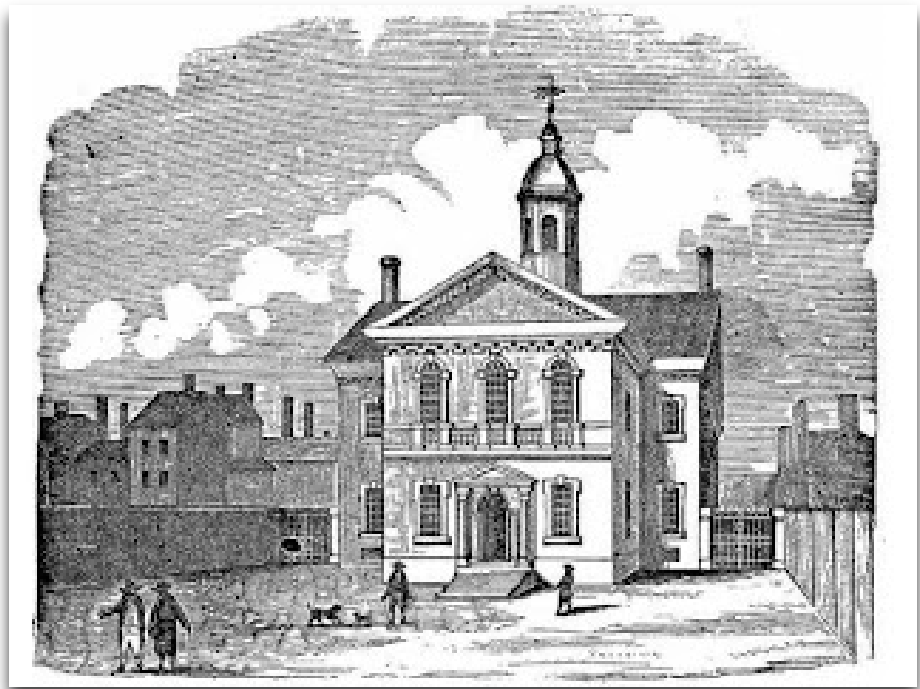
17th. I remained at home this morning as my wife's brother was being married according to the laws of the land so they were coming to our house to dinner. We went up to Pendlebury after dinner. They all called at our room. We bore our testimony to the truth. At night Brother Lythgo preached then Elder Heamer bore his testimony



to the truth of the first principles of the Doctrine of Christ. There were about a dozen strangers present.

There was not anything this week that the people took notice of but the darkness of the weather, it being so dark and foggy some people said to me that they did not know what to make of it.

25th. I did not go up to Pendlebury till after dinner then I with some of the brethren went together. I gave notice to papers that lectures would be given at the *Carpenter's Hall* every Sunday on different



*Carpenter's Hall*

principles of the Gospel of Christ.  
We had a good time this afternoon.

At night Elder Sharples preached to a crowded room of Saints and strangers from the 2nd Epistle of John 1:7-11. All paid good attention to what was said. Most of the strangers came from Clifton from where we were rejected to preach to the people by their hymn player, Mr. Jacob Fletcher and his stewards some years back. He, Jacob, said that he would bag everyone that should go to hear the Saints. I sent him a pamphlet, editing a letter to the Queen by one of my brothers that went there to school. When he received it he almost went mad about it. He beat my sister Alice. He flung his Bible at Brother Sharples' sister, Becca. He turned my sister out of school but after awhile he sent for her to ask her forgiveness for what he had done. He said that he had done wrong. He said that he could

not go away till he had ask her forgiveness. He went to learn his degree for a church position.

29th. We had no preaching at our house this week as but few came in.

December 2, 1849. It being wet this morning I did not go up to Pendlebury till after dinner. Elder Harridge from Bury went up with us as he was coming to reside at Pendleton. We had a good meeting. In the afternoon President Sharples requested me to ask a blessing on the bread, which I did. Elder Harridge preached to us at night. The room was crowded with Saints and strangers. We got home at night about 2 o'clock.

9th. Of late I have only gone up to Pendlebury after dinner. Today the same. I and the Brethren went up together. Brother Sharples requested me to ask a blessing on the bread, which I did. We had a good time. At night Priest Wallen and Elder Harridge preached to us on the first principles of the Doctrine of Christ. The room was full. We returned home together.

13th. As President Cook was coming tonight, I with the Brethren went to hear him and another Elder preach on the materiality of God, proving that God had both body parts and passions. They proved it from the Scriptures in reply to Mark Hardacer who had been lecturing against us on that subject. The room was crowded to excess. Mark Hardacer was there also.

16th. I went up to Pendlebury after dinner with the Brethren. We had a good time in the afternoon. At night Elder Heamer preached to us. The room was filled with Saints and strangers. Subject was on the materiality of God, proving it from the Scriptures. We returned home together.

20th. I went up to Pendlebury to hear Mark Hardacre lecture against us. The subject being in opposition to the Latter-Day-Saints.

23rd. It being our Conference today, held at Carpenter's Hall Garret Road, Manchester, we had a good time all day. Brother Giption

preached morning and night. There were a many present. Elder Cook resigned his office and Elder Gipton was appointed to the same.

25th, Christmas Day, 1849. I with the Brethren went up to Pendlebury at half past two o'clock in the afternoon. Elder Sharples was replying to Mark Hardacre but there was nothing particular to reply to as he only read Mr. Hardacre's pamphlet. Only he said that the Saints had never replied or answered it but Elder Sharples read the reply by Elder Pratt to Mr. Bush. It is in plain facts. There were not many there.

30th. Today I with the Brethren went up to Pendlebury after dinner. We had a good meeting in our Sacrament Meeting as there were many there. Elder Sharples preached at night on the necessity of immediate revelation from God. His text was Proverbs 39:2. He made an excellent discourse on that subject.

## 1850

January 1, 1850. As it was appointed at Council meeting that we should have a tea party on New Years, we did and there were a many there. We had a rejoicing time as we had to recite pieces also some singing. Brother Daniel Wallwork and Brother Joseph Lythgo recited "Joe Smith and The Devil," also traditional scriptures and reason. I sang three or four times out of the Hymnal Stars. We had a rejoicing time together.

6th. After dinner I with the Brethren and Sisters went up to Pendlebury. We rejoiced together at the beginning of another new year. I felt to begin it well with them.

13th. It being a cold frosty day, none of the Brethren went to Pendlebury but Brother Brooks and me. We went to the Council on Saturday night. It was agreed that we at Pendleton should have the privilege to meet and administer the Sacrament at one of our houses at Pendleton when the weather was unfavorable to go. We had a lively time. There were five confirmed. Three men and two women.

At night Brother Bushton and Elder Heamer preached. The room was well filled with hearers. They spoke on the first principles of the Doctrine of Christ.

17th. As President Giption sent us notice that he would preach to us on Thursday night I and Brother Brooks went up to Pendlebury to hear him preach. The Reverend Mark Hardacre had challenged us for discussion. Elder Giption said that he would meet him on equal ground. When we got there the room was so crowded that we could not get in. He was proving that the Saint's heaven would be on earth. That the Lord gave Abraham, Isaac and Jacob the promise that they should inherit the earth for an everlasting possession. He also said that the meek should inherit the earth. We returned with Giption as he was going home as his father-in-law had died.

20th. I with the Brethren went up to Pendlebury. We had a good meeting. The Spirit of the Lord was with us. Brother requested Brother Bushton and me to administer the bread and wine, which we did. I asked a blessing on the wine, Brother Bushton on the bread. Brother Harridge gave some of his reasons for leaving the Calvins and Methodists. There were some strangers present.

10th. I went up to Pendlebury this morning as the Brethren were desirous to have the Stars. Brother Sharples preached in the morning. I gave him the Stars so that he might read Brother Pratt's statement respecting the Stars and it's circulation. He made a few remarks on the same. I got fifty four that would be taken in at one penny. We had a good time through the day.

17th. I went up to Pendlebury as before. There was nothing particular occurred. We rejoiced together through the day.

24th. As Brother John Ray and his wife were to come over from Ratcliff to Pendleton I did not go up to Pendlebury till after dinner. Brother Brooks went up also. The Brethren are often waiting to hear the news which Solomon said "gladden the heart," news from a far country.



March 3, 1850. I remained at home all day today as I was not so well. We have been removing our goods as my brother, his wife and me and my wife were going to live together. We were all well tired with the same.

March 10. I went to Ratcliff for my brother. As he had got hurt he was unable to go himself. I got there about eleven o'clock in the morning and met with the Saints. I preached for them \_\_\_\_\_:

If My Kingdom were of this world then would my servants fight but My Kingdom is from heaven. After dinner we met together to partake the sacrament. We rejoiced together.

We met in Council. It was proposed and seconded that Charles Hampson be cut off for transgression.

I preached at night but there were but few came to hear as many of the Saints had gone off. I preached from the Eleventh Chapter of Isaiah, Verse 11 proving that if God set His hand one way, He must set it the second time like as the first according to what the prophets said.

March 17. I with my wife went to Corsley Moor as my wife's brother requested us to go to their home. We went to the Saint's room in the afternoon. We had a rejoicing time together in sharing our testimonies. Elder Hallows requested me to preach at night, which I did proving that Israel must be gathered in the last days according to the Scriptures.

March 24. Today I went up to Pendlebury in the morning as I had got the Stars. The Brethren were rather angry as they did not get the Stars on the same day that they came, or the day following but all was peace when I left them. We rejoiced through the day. At night Brother Lythgo, Brother Bowman and Barker preached on the first principles of the Doctrine of Christ showing that it was a requisite to salvation.

March 31st. We met in Conference today. There was much instruction given.

Elder Gipson requested all the Presidents of Branches to take notes of what was said so that when they got to their different Branches they might put into practice what they heard.

At night Elder Frank D. Richards spoke to the audience. When all were edified, telling his experience in going to California and back, with many other things. Afternoon it was agreed that none would be allowed to travel from Branch to Branch with their certificates as a beggar. Also, that if an officer be caught drunk, he should have his office taken from him for the first offense, and for the second that he be suspended, and for the third be cut off. Also, a member should be the same, cut off for the third offense. As the Elders were met in private Council, Elder W. Walker gave us a little of his experience in the Church. As the Elders met in the anteroom in Council Elder Franklin D. Richards came from their midst to edify us on the great plan of salvation.

April 7th, 1850. After dinner I went up to Pendlebury. We rejoiced in baring our testimony to the work of God in our day. There were three confirmed. At night President Sharples preached to us from the Eleventh Chapter of Isaiah, 11th Verse. He made a many good remarks on the same. There were a few strangers present.

After the close of the meeting Elder Sharples requested the Saints to stop as Elder Gipson requested all Branches to form a singing choir. So, we chose the best singers of the Saints. We had had one for some time but as it was so far I could not well attend it but on Sunday. Brother Farvie was appointed to assist in my absence, but after it was agreed that John Cloworth should be the leading singer I withdrew as I could not attend to it.

Before going in the morning I went to visit the Saints in Pendleton as they were rather slack in going up to Pendlebury. They said it was too far to go every Sunday.

April 14th. I went up to Pendlebury in the morning but I was unwell. I got the Stars to take up. No.8. After dinner I got Elder Sharples to administer some oil and lay his hands on me so I was

better. In the afternoon I administered the bread and wine to the Saints. I returned home at tea time with my brother's wife Sarah.

April 21st. I went up to Pendlebury after dinner with Brother Hordge, his wife and Brother Walch. We had a good time. We bore our testimony together and rejoiced in the Doctrine of Christ. At night Elder Harrop and Harridge preached to us on the first principles of the Doctrine of Christ.

April 29th. I went up to Pendlebury after dinner. We had a rejoicing time together in baring our testimony. At night I with Brother Wallwork was appointed to preach. He requested me to speak first, which I did. My text was page 136 of the 12th Vol. of The Stars No.9 on the Perpetual Fund for the gathering of Israel in the last days according to what the Prophets said. I occupied all the time.

May 12th. I went up to Pendlebury this morning as I had got the tenth number of The Stars. Brother Hofton and I went to administer to the sick, Sister Ray and Sister Williamson.

I gave her sixpence. Brother Heamer was preaching when I got to Pendlebury. I was not so well. After dinner we met as before when President Sharples spoke to us on the perpetual fund, telling us to prepare our minds against next Sunday. He proposed that Charles Warburton, John Lomas and Thomas Lomas be cut off from the Church for transgression of sins.

May 5, 1850. I went with Brother Brooks to Pendlebury. After dinner we met with the Saints. We rejoiced together in baring our testimony to the truth of God's work. At night Daniel Wallwork preached to us showing the folly of our nation and our forefather's traditions.

May 19th. This morning Elder Barker and Priest Chapman called at my house for me to go with them to town to see Elder Walker about sending The Stars to Pendlebury as they said they did not want old news, after which I went up to Pendlebury. We rejoiced together.

May 27th. This morning I went to Carpenter's Hall for The Stars No. 11. When I got home I went up to Pendlebury after tea but there were but few Saints came together.

June 3rd. I with my wife went up to Pendlebury afternoon. It was a fine warm day. We had a rejoicing time together. Each bore their testimony at night. Elder Oridge and Priest Lythgo preached out of doors. There were a many came to hear them on the first principles.

June 9th. It being our Conference, I went to the Hall. I was not so well as we had been removing our goods to another house nearer the mill. It was too far to go to get our meat from work. There were a many Saints present. In the afternoon the room was crowded. Elder Eli Celsey said that he rejoiced to see so many Saints present. I returned home at tea time as my brother and his wife were going to our house.

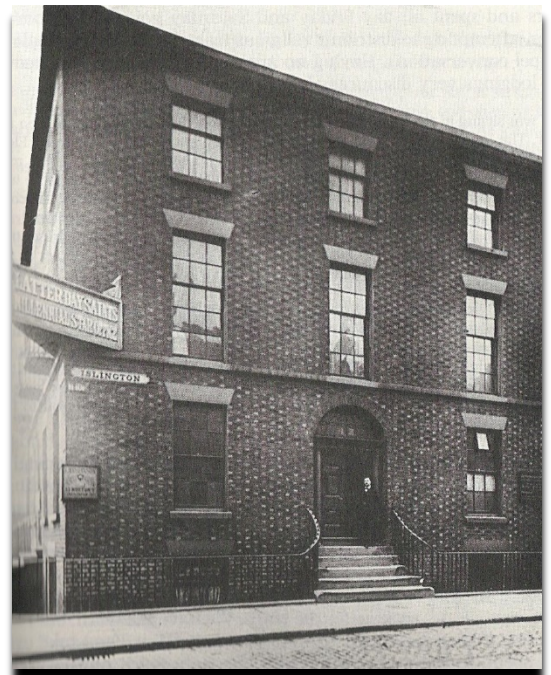
June 16th. After dinner, I with the Brethren went up to Pendlebury. There weren't many Saints as Elder Sharples and Heamer and Priest Chapman were gone to preach at Bogreen and Sincley Hallow.

Elder Harrop should have gone but his employers said they would bag him if he preached again in that neighbourhood so he remained at the room. He called me to administer the Sacrament to the Saints. He requested me to take it to Sister Sharples and Sister Williamson who were sick. Brother Hofton went with me. At night Elder Harrop and Elder Hurrige preached out of doors. There were a few strangers there to hear them on the first principles.

I remained at home for several weeks, being very sick.



Sunday 23rd. I went up to Pendlebury but with going to see the Saints it was rather late when I got there. The Brethren had gone to preach in the open air. Elder Arthur White went with them. Afternoon, President Sharples requested me to administer the Sacrament to the Saints. I with Brother Chapman went to administer the Sacrament to Sister Sharples and Sister Williamson who were sick. I went with President Sharples at night to preach in the lanes. The people came out to hear him. I gave out the hymns. He preached on the first principles of the gospel. He told the people that they might buy our publications by paying one shilling. He would forward them a *Millennial Star* every fortnight till the fifteenth of December as the volume would be complete and after that if they paid one penny per week.



*Historic photo of British Mission headquarters and Millennial Star Office, 42 Islington Street, Liverpool*

June 29, 1850. I with Brother Hallows went to the Hall. After singing and prayer, President Walker called me to sit on the front form to ordain me Elder to take charge of Pendleton District. I was glad that the Brethren should have counted me worthy of the office. I with the Brethren returned home at tea time. We held a preaching at my door. I opened the meeting then called on Brother Hallows and Brother Preston to preach. The people gave us a good hearing.

July 2nd. Tonight we held a meeting at Brother Preston's house. We had a good meeting.

July 6th. We thought to go out this morning but it was wet. After dinner we went to the Hall. At night we preached at my door on the first principles, telling them that God had spoken again in our day as in days of old.

July 9th. Tonight we had a good meeting at our house.

July 13th. I with Brother and Sister Brooks went to the Hall in the afternoon. At night it was wet so we did not preach.

July 16th. Tonight we met at Brother Preston's house. We rejoiced before one another and our God in singing and testimony.

July 20, 1850. I and brother went to preach in Bridleheath. While we were speaking some said one thing and some another. I told them to wait till we had finished but none had anything to say then. After dinner we went to the Hall. We had a good meeting. We had a preaching at my door. There were but few came to hear us.

July 23rd. It was rather late when I got home as I had got two or three days work but the Saints were met together at my house. We had a good meeting together.

July 27th. This morning I, with Brother Hallows and Brooks went to preach in Bridleheath. There were two or three there with troubles but we gave them the first principles. One man cursed Joe Smith but we left them to it. After dinner we went to the Hall. It was wet at night so we could not preach out of doors.

July 30th. Tonight only a few came to the meeting.

August 3rd. At Council on Thursday night Elder Walker desired us all to be at the Hall all day as President C. H. Wheelock was delivering two lectures. It was agreed that the presiding Elder over every district should bring in a statement on Thursday.

June 30th. (Note: This is out of sequence. Apparently a later entry.) I with Brother Brooks went up to Pendlebury to the Council to be at one o'clock. We got there in time as President Sharples had been at our house to see Elder Horridge to request him to remove the young women that lived with them to some other house. He said he would not as their circumstances were so connected. He said he could not remove them. He also said many arch things against Elder Gipson. President Sharples requested me to let Brother Gipson know

what he said if he was at Manchester Council, but he was not there. We agreed to cut him off from the Church for rejecting counsel. President Sharples requested me and Brother Brooks to get his license from him if we could. We met in Council at President Sharples house as it was vacant. Brother Sharples requested me to administer the Sacrament to the Saints, which I did. Brother Lythgo and Brother Chapman went to administer to the sick. At night Elder John Scott from Manchester preached to us on the first principles, exhorting the Saints on to diligence.

Brother Brooks and I went to Henry Horridge for his license but he said that he did not know where it was. He said we must have it. He asked a few questions as to what was done with him so we told him. He said it was quite right. He gave his license to Brother Brooks either Monday or night following.

July 7th, 1850. At the back of his license was written the following: That as you have cut my husband off, she requested to be cut off the coming Sabbath. Marked X, thus Betsy Horridge. Also same with the other girl, Mary Nuttal. I with Brother Brooks went to visit them before going up to Pendlebury that we might have living testimony but they were in a very bad state of mind. We tried to reason with them but all to no effect. They spoke many things against Brother Gipson. When we got to Pendlebury I gave President Sharples Horridge's license and told him what had been done also what they said so the Brethren agreed to give them their request so he cut them off. Brother Lythgo and I were appointed to go and preach out of doors at a place called Turkon Row in Clifton. We had a good day today.

July 14th. I went up to Pendlebury in the morning according to appointment. The president of Breakmut Fold Branch came so he spoke a little as he was an old friend there. After which I spoke a little as one that had apostatized from the truth. Thomas Hall of Pendlebury had set many things going. He and another of his sort were trying to set themselves up there by keeping a Sunday school but they never said anything to us. When we got back to Pendlebury

we met in Council. We agreed to preach in the open air. President Sharples requested me and Brother Chapman to administer the Sacrament to the Saints. At night I with Brother Daniel Wallwork went to preach in the Rake Lane Clifton. I paid sixpence for the perpetual fund and sixpence for my wife.

July 21st. I went up to Pendlebury as Brother Bushton and I were to preach in Clifton where I was the Sunday before. We gave them the first principles, faith, repentance and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost. There were not so many came to hear us. After dinner Elder Harrop requested me to go with him to Rogreen as Brother Wallwork had been at work all night. Some of the Brethren went with us. We got there about three o'clock. The people came to hear us. There were a few with white handkerchiefs as the hypocrites of old with their long faces. They tried to dispute the word but some of the people told them what they were. We taught the first principles and then we left them. We told the people that we should preach at night at a place called Danes. They charged me with saying that there were no parables in the Scriptures. I never said anything of the sort. They lied before God and the people. There was one young man that had been cut off from the Church that was with us. He stood there firmly. He requested us to go to his house and have something to eat. His wife is in the Church. We got to our place about six o'clock. Brother Harrop preached to the people. They were very quiet. Only two or three pulled their long face at what was said. I got home about ten o'clock. Well tired.

July 29th. I did not go up to Pendlebury till after dinner. Afternoon Brother Bushton and I administered the Sacrament to the Saints. At night an Elder and I were appointed to preach at Danes. We told them that they must repent of their sins and be baptized by one having authority or they could not go into the Kingdom of God. They must have hands laid on them for the gift of the Holy Ghost. The people paid attention. Brother Barker told them that we should not come again for a time.



Thursday night we held a meeting at our house. We rejoiced together.

August 4th. Today, I with the Saints of Pendleton went up to Pendlebury. We had a rejoicing time together. I and Brother Bushton administered the bread and wine. We returned home at tea time. I got Elder Sharples and Heamer to lay their hands on me as I was not so well.

August 11th. I went up to Pendlebury this morning as I had got the 16th number of the Star. Afternoon we had a good time together. Me and Brother Lythgo administered the bread and wine. At night President Sharples requested me to go with Brother Daniel Wallwork to preach in a fresh place in Clifton near Carsley Moor. It began to rain very fast but we waited to see if it would be fair. I gave out a hymn and prayed then asked if anyone would open their house as it was so wet. A man in the crowd name of Ellison bid us to come into his house. The house was crowded. We gave them the first principles of the Gospel of Christ. They listened diligently as they all knew me. Some were my old friends. Brother Wallwork bore his testimony to the same.

Aug. 14, 1850. I and the Brethren agreed to have a preaching in the open air in Union Street Charles Town. I gave out a hymn. The people and children came running to see what was to do. I had got a stool to stand on so when we sang and prayed we had a good congregation. We taught them the first principles of the Gospel of Christ, faith, repentance and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost. The Calvinist Priest went by while we were speaking but he nearly ran by us. We told them that God had renewed His covenant again in our day by His voice and His angels. None troubled us.

August 18th. Me and the Brethren went up to Pendlebury after dinner. President Sharples asked me to ask a blessing on the bread. We had a preaching at my door this morning. The people came to their doors to hear us on the first principles. While I was speaking

about Jesus Christ a man asked me who Jesus Christ was. I told him to come to my house then I would answer the question but he didn't come. Afternoon we rejoiced together in the goodness of God.

Aug. 21, 1850. Tonight we went to preach in Union Street but few came to hear us. I told them that Joseph Smith was a man inspired of God in our day as there were many false statements. The parsons had warned them against us as a people but I told them "If they were deceived, it was their own fault for if they would obey what we said they should know for themselves whether it was false or not. "

Aug. 24th. We are going to Liverpool on a pleasure trip this morning. Our employers with some of the hands got it up. I got a double ticket so that I can remain 'till the 25th or

26th. Sister Sharples and Sister Bushton are with us and Brother Sothern and his wife. We went to a brother's house in Birkenhead and they got us lodging out as they could not supply us. We met with William Aston at a brother's house, No.6 Jackson Street, Birkenhead with the Saints on Sunday with Birkenhead Branch. President Franklin D. Richards was there and Elder Glendle Rogers the President of the Conference. I began to be afflicted in my body with boils breaking out of my arm. It was bad for some weeks before it was well. Sister Sharples and me returned by the 7 o'clock train.

August 27th. Tonight my wife was delivered of a daughter about nine o'clock.

(Note: This baby was Sarah. Thomas wasn't given to excessive writing when it concerned his family.)

Sept. 1. I with Brother Royley and his wife went up to Pendlebury. I returned home at tea time.

Sept. 8. I remained home all day as I was not so well. As we had got liberty to have Sacrament Meeting we had the Brethren and Sisters. Elder Barker should have come to lead the meeting but Elder James Harrop had got killed. He sent word that he could not come so I

took the lead of the meeting. We rejoiced together in the privilege we had got.

Sept. 15th. I went up to Pendlebury with the Stars. We rejoiced together and bore our testimony to the truth of God in our day and our desire in the same. Elder Heamer preached at night for us on the first principles of the Doctrine of Christ.

Sept. 22nd. I and Brothers Hallows and Brooks went to preach in the open air in Union Street, Charlestown but when we got there we were rather late so we did not say much as all the people had gone to their places of worship. I told them we should be there about one o'clock in the afternoon. We went accordingly. We sang and prayed then I spoke for about forty minutes. Only a few came to hear us. My text was in the Third of John, Thirteenth and Fourteenth verses "Like as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in Him shall not perish but have everlasting life. " Brother Barker came to lead our meeting at night. We had a preaching at my door. Brother Barker preached. There were a good many came to hear him.

Sept. 29th. I with Brother Sharples went to Manchester as it was our Quarterly Conference. There were not so many present on account of the General Conference being next Sunday. The Branches at the Conference were good. We rejoiced together in the great work of God. We returned home at tea time as it was very wet.

October 6th. It being General Conference today the Saints of Pendleton went to the Hall. My brother, his wife, Brother Crosley, Brother Eccersley, Brother Moorcroft and his wife came to our house so we all went together to the Hall. The Hall was crowded to excess. We had a good time together. The audience was addressed by Orson Pratt. I was not so well. My arm was bad.

September 18, 1850. (Again, this is out of sequence) We, the hands in the employ of Sir Elkanah Armitage\*, refused to work for him unless he would give us as much for our work as other masters were

giving. The weavers and winders took their list of prices in on that morning but he said that he would not look at it. He ask the committee if they would give notice for them all but they said it would be the best for them all to give notice for themselves. So he said he would ring the bell at half past eight o'clock and then he would call them in order that he paid them to give notice. But he never rang the bell at all. The gates were shut till nine o'clock then they called us to go and clean our machinery and he would pay us. He was paying 5, 10, 15, 20 and 30 percent below others of the same trade. He has robbed his hands for six or seven years to my knowledge by lengthening our cuts and not telling us. His hands will bare witness to that. When we went to him to see what he would do, he said he would not do anything. He said he would not so much as put his finger up for us to go to our work.

\*In the 1810s Armitage and his first wife set up in business as drapers at 18 Chapel Street, Salford, then sometime shortly after 1822 he set up a weaving manufacture business with James Thompson and by 1829 he was employing 29 workers and selling his cloths in Manchester at considerable profit. The business was so successful that he was able to build a new factory at Pendleton, Salford and eventually employed 200 people making sailcloth, gingham and checks. By 1848, despite economic slumps he had extended Pendleton New Mill and was employing over 600. In 1867 the Armitages took over the Nassau Mills in Patricroft, Eccles.



He began to justify himself by saying that he thought they were not so bad as they had done so well but I say that they never were so long but the hands were raising against them for some cause or in another in forty four or five. He sent me and John Wilcock, Herley Chapman, Giles Mayking, Henry Boul (Note: Name unclear.) charged us in the summons with having made a contract with them to serve them for so long a time, which was false. We were on the heave or a town out then. He told us to go and get a statement from some of what they were giving so the hands sent me and Henry Bould and Herley Chapman to Levenshire. We got a statement from one of the Master's hands. When we got back and gave it to him, he said that we had forged it as to the amount. He said he would not believe it so we agreed to leave our work till he should comply.

When the summons came the hands made a collection toward the expense. It was tried at Newboyley. The Judge said that we must give a week's notice when we should be free, so we agreed but before our notice was up he put a paper up stating that he would advance so the matter was settled at that time but a rumor was current that he said that he would make us pay for it.

He lengthened our cuts and never told us so when it was found out the people were dissatisfied and they continued to be till 18th Sept, 1850 then there were two made to stop their mills in order to force the people into their mills at their price but the people united together and two of them had to give them their price but Elkanah said that he would not be governed by anyone because I told him what he was. He said he would be without me so he put me out by the collar but I told him that I would see him another day about that. He said that he could not do with me.

October 6th. I with my brother Abraham, Brother Crosley and others went together to the General Conference. Elder Orson Pratt addressed the audience. Elder Taylor and others spoke on the great things of God as revealed in our day. Franklin D. Richards addressed the people on philosophy at night. There were some good instructions given throughout the day.

October 13. I went up to Pendlebury. We rejoiced together in the Gospel of Christ. October 21st. I went up to Pendlebury. We had a good time together.

October 27th. As it was reported that our master, Elkanah, had sent to Warrington for hands, Peter Chapel, John Bury and me were sent to Warrington to see if it was correct. When we got there Samuel Walker had come there to engage hands. He made many statements but we told the people our condition and they said they would not come and would do all they could to prevent others from coming.

We returned home by the first train in the morning. When I got home Elder Sharples had sent for me to go up to Pendlebury. I with Brother Brooks went up with Brother Hafton. We had a good time together. At night we met in Council. When I told the Brethren concerning Brother Walch having entered into partnership with another man, he came to my house to ask my advice. I told him not to have anything to do with him as they would not agree but he went and agreed with the man. When they began to fallout, I told the Brethren of his goings on but they would not believe me as he told them nice smooth tales so I gave way; but I told them that they would have a chance to prove him as he had gone to live in Pendlebury. Brother Brooks would not submit to it so he was suspended till next Sunday because he said that he could prove him to be a liar but many of the brethren were very unruly and would not stop for the president to close the meeting but with much persuasion we got them to come back.

November 3, 1850. I with the brethren went to Pendlebury to meet in Council with the brethren. At half past nine all things were settled and peace was brought about and Brother Brooks restored. Brother Walch said that he would return to the man everything that he had of his. It was agreed that Elders Sharples and Heamer, with two others, audit the accounts, but after all Walch would not pay the man. He gave me five shillings to give him. That was all he paid. The debt was two pounds.

November 10, 1850. I remained at home all day as my wife's brother and his wife were coming on a visit at our house.

Nov. 11th. There was a report going that Elkanah has sent again to Warrington with Bowers and Yates for hands so Mathew Shaw and me were ordered to go to Warrington. When we got to Pattricroft there were two from Swinton, Henery Bould and Richard Hallody, they said that we could not find where the men were we knew but we found Bowers and Yates with some of the men. We told them that they had turned their hands out in order to break our union but the people said they would not come forth for such tyrants as them. Then they went to the Board of Gardions, the relieving officer and one more were with them to get hands for them. Richard Halliday and I followed them through the town. The people shouted at them "knobstick masters!" And other things. The Board of Gardions advertised it in the papers that they had 1200 hands to dispose of to millers and manufacturers. It was published in the Manchester Gardion papers.

November 17th. I went up to Pendlebury with the Stars No. 27. The brethren told me to go as Brother Sharples requested us all of Pendleton to be there as Brother Hallows and Brother Brooks wanted their certificated to remove to Manchester Branch but none of the brethren were there but me. I was rather late as I had been at Ratcliff all night as I was the delegate for our mill at Pendleton. Brother Sharples preached at night. There were a few strangers present. He spoke on the first principles of the Gospel of Christ.

November 24th. I went up to Pendlebury after dinner. We rejoiced together. Elder Heamer asked me to ask the blessing on the bread. Which I did, then I administered it to the Saints. Brother Bushton preached at night on the first principles. After the meeting was closed the officers were requested to stop, so it was brought on about our certificates. I told them that if the others wanted to be without me I would go as it would not be wise for one part to go to Manchester and the other to Pendlebury. So we agreed to remove.

December 1, 1850. I remained home all day as I had hurt my ankle bone on Friday so I sent the Stars up to Pendlebury.

Dec. 8th. Today was our Conference. After dinner we moved to another house on Peel Street, Pendleton. Ellkanah sent us a notice so we wanted to move. I got work in Manchester at Christy and Armstrong and Company.

Dec. 15. I went to Pendlebury with the brethren as Brother Sharples had requested us to go there for our certificates that we might remove to Manchester.

The certificates were not ready so I stayed there till night service so that I could bring them with me.

Dec. 23rd. I remained at home all day today.

Dec. 29th. I remained at home all day.

## 1851

January 1, 1851. I went up to the tea party in Pendlebury. We had a rejoicing time together. Elder Gipson was present and a many from Manchester Branch.

Jan. 5th. Brother Hallows Riley and I took our certificates to Manchester Branch. We were received at night. President Wheelock preached at night on the first principles and the marriage of the bride and the wedding garment.

Jan. 12th. I went up to Pendlebury to see about some money that the Saints owed for books. I met with the brethren in Council at night. Brother Barker had been trying to get the Saints not to buy the Stars, saying that they were too dear with other things.

Jan. 19th. I with my wife, Brother Chapman and Brother Brooks went to the Hall. We had a good time. Brother Wheelock preached at night on the first principles showing that men may have the peace of Jesus Christ, yet not be saved.



Jan 26. I remained home all day.

Feb. 2nd. I went up to Pendlebury as the Saints owed me some money for Stars and other books.

Feb. 9. Elder Sharples, his wife, Brother Aaron Smethurs and wife came to our house then we all went to Brother Hallow's house to our tea.

Feb. 16th. I with Brooks went to the Hall. I returned home at tea time. I gave Elder Walker sixpence for the papers.

Feb. 23rd. I remained at home all day. I was unwell.

March 2, 1851. I remained at home all day to see the Saints of Pendleton and get them together as I was appointed to look after them. Monday I was stopped at my work for three weeks but they never told me why.

March 9th. It being our Quarterly Conference I went in the morning to the Hall. There were many Saints there. The body of the Hall was full in the morning. The Elders gave their statements. The conditions were generally good but not so many added by baptism. In the afternoon President Wheelock made a motion that the Conference be in a better condition the next conference. My brother Abraham and I returned to our father's house at tea time.

March 16th. I with Brother Hallows went to their Hall. There were a many ordained and confirmed and children blessed. President Wheelock gave us to understand that there was going to be a procession, that as many of the Saints as were willing should be rebaptized in the daytime. This, if possible, to arouse the minds of the people and that the Saints might get their first love.

March 23rd. My wife and I went to the Hall as Elder Taylor was preaching but it was very wet near all day. At night he made an excellent discourse on what was man, what was he made for and where was he going.

March 30th. I went to the Hall after dinner. We had a rejoicing time. The Saints should have been rebaptized this morning but he that owned the field sent word that they must not have it as Hugh Stowell and others had used their influence to stop it. He said it was all humbug, but we were determined to carry out our object on the thirteenth of April.

April 4th. It was appointed by the Council that there would be another try to get a place that the Saints might be rebaptized. Elder Walker asked the Brethren if they knew of a place that could be used. Elder John Scott said that there was a place at the side of where he was working that would do if it could be got. He said that he thought that by asking they might go. Elder Walker said that they must not ask about it as they had been denied before. It was near Phillips Park, Bradford Road. According to appointment, it was given out on Sunday.

April 13th. This morning I called on Brother Hallows to go see the Saint's baptism but when we got there the man who owned the field removed the brethren from the place that they thought might do so they went to another place. Only some of the brethren were baptized as there was not so much water but there were a many came to see.

April 17th. It was agreed that they should look for another place that all the Saints that desired to be baptized might be. Elder Walker ask me if I knew of a place that would do. I said that I could find many one better. Others of the brethren wanted to go to Chesire Water but it was too far off. Brother Cunliff and Brother Paul Enshow were appointed to look for a place that would do on Good Friday morning. They, with Brother Preston, came to my house for me to go with them up the river side, so I did. I showed them three places but they chose the middle one. Brother Paul and Preston went to the farmer to ask him leave of the ground. He said that we could not do any harm so I, with Brother Paul went into the water to ascertain the depth of the water and the bottom to satisfy.

April 20, 1851. This morning I met with the brethren to erect the tents on the river side. There were a many came to see us through the day. The Saints were behind their time. They arrived about half by one in the afternoon. There were about one hundred baptized by the brethren. All went well until a man came that was a constable. He said that we must take down the tent. His name is John Mayking of Pendlebury. I was baptized by Elder James Newton. We had a good time. A many of the Elders bore their testimony to the people. They gave us a good hearing. All was peace. The Saints went back through procession.

April 27th. I with Brother Brooks went to the Hall. We rejoiced in each testimony. President Wheelock preached at night when he delivered a lively discourse, subject the building up of Zion and the raising up of Jerusalem in our day.

May 2nd. I went to the Council to be confirmed with Brother Hallows, President Walker, Barnes and P. Newton. Brother. Newton was the mouth piece on my head. There was a motion passed that we should have a procession on Whit Friday and that the Saints walk through some of the principal streets of Manchester and that the country branches be requested to come and join us in the walk and that the Conference begin on Friday and there should be a large quantity of tracts to be distributed to the people.

May 4th. This morning I went to the Hall as Elder Walker requested that all the brethren who were over districts be there. At the morning meeting it was agreed that we should give a days wage to wipe the Church debt off that day. I returned home at dinner time to go to Pendlebury with the No. 9 Stars but my wife requested to go for me so I remained at home.

May 11th. I remained at home all day as I was unwell.

May 14th. We had a meeting at my house after which we agreed to hold the meeting one week at our house and the other at Brother Preston's house in Back Eller Street so that we should have an equal chance.

May 18th. I with my wife went to Ratcliff to my brother Abraham's house. I met with the Saints in the morning. My brother requested me to preach. I bore my testimony to the work of God. After dinner Elder Sharples came. We had a good time together. At night Elder Sharples preached to us on the necessity of obedience to the authority of God in our day. I gave four shillings, a day's wages, towards the debt; also two shillings and sixpence for Brother Holt which he left at our house.

May 21st, 1851. Tonight, me and four others were stopped at our place of work.

May 25th. I with Brother Hallows went to the Hall in the afternoon. We had a good time. President C.R. Wheelock was there to give us a statement of the rebaptism at Ashton Branch. He said that the Church Wardens came to stop them. The police, the magistrates and the Mayor came also but he told them that they were intruding. He told the Mayor that if he said that they must not baptize the people on his authority they would go away, if not, he would baptize them. At night he preached to us exhorting us to be diligent to the work of God, also for the Sisters to be diligent in going around with their tracts as they know not what good they may do.

June 1, 1851. This morning I went to the Hall to meet with the Priest Quorum as we had agreed to but when I got there, not one of them had come so I returned home. President Sharples had requested me to go to Pendlebury as they were having outdoor preaching all day. When we got there the Saints were met in Nobstick Square.

President Sharples called me to the cart. My brother and several others spoke to the people. They listened diligently to what was said. At night we went to Newtown to preach in the open air. A number of us spoke to the people but there were not so many came to hear us as Mark Hardacer was preaching a little further down.

June 4th. Tonight I was very poorly in my body as it had begun to break out with boils. I did not go to the meeting but my wife went.

June 15th. I remained at home for several weeks being very sick.



August 3rd. At the Council on Thursday night Elder Walker desired us all to be at the Hall all day as President C.W. Wheelock was delivering two lectures. It was agreed that the Presiding Elder over every district should bring in a statement on Thursday next Council as to what the Saints would give to purchase tracts to distribute to the people. Priest De Horie was cut off for lying and other things. Brother Howarth for trying to force one of the sisters. We had a good day. We were encouraged to go on to perfection. We had no outdoor preaching today.

August 10th. This morning me and my wife went to Ratcliff to my Brother'S house. I met with the Saints in the afternoon. We bore testimony together. We had a good time. At night I preached on the first principles of the Gospel of Christ.

August 13th. We held our meeting at Brother Preston's house. There were but few came. We had a good meeting.

August 17th. I remained at home all day as I got a boil on my thigh.

August 20th. Tonight only two came to the meeting but we sang and prayed.

August 24th. It began to be wet this morning so we could not preach out of doors. After dinner we went to the Hall. We had a good meeting in the afternoon. At night President C.W. Wheelock preached to us on the subject of obedience, as Jesus said that the Saints are the salt of the earth, ye are like a city set on a hill that cannot be hid; ye are the lights of the world with many other remarks exhorting us to diligence in the work of God.

August 27. Tonight we had a good meeting. We rejoiced together.

August 28th. President Wheelock requested the brethren in the Priesthood to meet in Council at the Hall. There were a many came. All things went off well. He was uniting three or four Branches together and putting a President over them so that they might work together. Also, there is to be fifty thousand pamphlets printed to be distributed among the people.

August 31st. I with my wife went up to Bentley as the Saints were opening a new room. Elder Reaves of Manchester preached in the morning. Elder Authernwhite, afternoon, Elder Robinson at night on the subject of the Church being the mother of the Bible and not the Bible the mother of the Church as the Protestants say. He made a many good remarks on the work of God.

Sept. 7, 1851. I began to be very bad over night so that I had to remain in bed all day. As none of the brethren came to our house I got my wife to lay her hands on me; after which I began to mend.

Sept. 14th. I with the brethren went to the Hall but we came away again as soon as the Sacrament was administered and the poor collection was taken up as we intended to preach out of doors, which we did at Douglas Green and Bridleheath. The people gave us a good hearing. Brother Preston and I preached.

Sept. 17th. We had a good meeting.

Sept. 21st. I with the brethren went to the Hall at night. I and Brother Hallows preached on the first principles, first at Douglas Green then at Bridleheath. We delivered out some of the invitations.

Sept. 24th. Tonight there were not many of the Saints to meeting but we sang and prayed together.

Sept. 28th. As it was the morning for the open council I went to the Hall but was rather late as Brother Brooks had not got his accounts ready as I requested him to have.

Oct. 1st. Tonight there has been no meeting.

October 5, 1851. On the third we went to live in lodgings as we could not get a house to please us so we agreed to live with them that nurse for us. It being our Conference today me and my wife went to the Hall. There were many Saints there. All was peace and love. We rejoiced together. We received many good instructions.

Oct. 9th. We had a good council meeting.

October 10th. As our Queen was coming to visit Manchester and it's vicinity there has been great preparation made. It has been a holiday. Everything stopped. Many people came from the surrounding counties. Thousands of flags were flying. The town was illuminated by gas and oil. We saw her as she passed. She was dressed in black, in plain net cap with narrow ribbon. I went to see the town at night on Friday, also on Saturday. My brother came to our house and Brother Crosley and another brother from Ratcliff.

October 12th. I remained at home all day today.

October 16th. I went to the Council. We had a rejoicing time together.

October 19th. I went to the Hall but before going I went to see Brother Brooks, his mother, his wife and his sister. It was rather late when I got there but we had a good meeting. At night President Wheelock preached. The subject was a sacred one, after which Mr Orner spoke on the work of God.

Oct. 23rd. We had a good meeting tonight though but few came.

Oct. 26th. I with my wife went up to Pendlebury to Elder Sharple's house. We had a good meeting this afternoon in speaking of the goodness of God. At night Brother Lythgo preached to us on the first principles of the Gospel.

October 30. Tonight there was only Brother Hallows and me. We talked of the things of the Kingdom.

November 2, 1851. I went to the Hall as it was our open Council meeting. There were not so many came together. President Walker requested us to keep our accounts straight the next time. It began to be very wet so I did not go in the afternoon. Brother Hallows and I went tonight. Elder Thos. Jackson, President of the Middleton Branch preached at night showing that it was possible that the inhabitants might be deceived in this day as in former days as regards the work of God in our day.

Nov. 5th. There were but two of us tonight. Brother Hallows and me.

Nov. 9th. I did not go to the Hall as Brother Preston and I were to go to visit the Saints but he, not knowing where I was living, didn't come. Afternoon I remained at home as my wife went to the Hall.

Nov. 16th. I went to the Hall. We had a good time together.

Nov. 23rd. It being our Conference, or what we call Conference of Elders, for the president over the districts to give in their reports. All were in good condition. I did not go at night as I was not so well.

Nov. 30th. I with Brother Hallows and Brother Preston went to visit the Saints this morning as they do not come to the district meeting. Afternoon we went to the Hall. We rejoiced together in the goodness of God to his Saints in this our day. President Walker gave it out that this day would be the last day that we should meet in the Hall as President Wheelock and Elder Barman had been at the Mechanick's Institution and partly engaged that for public worship. It was to be settled on Monday.

Dec. 3rd. Tonight we had a good meeting. The Lord poured His spirit on us that came together.

Dec. 7th. This morning I and my family went to the Mechanick's Institution. There were many came together. We had a good time. President Wheelock gave a short sketch of the work that we are engaged in, also the doctrine we teach men to believe after which Sacrament was administered. We agreed to have but two meetings in the day, morning and night. The school to be held in the afternoon. I remained at home at night as my wife claimed the privilege to go as she said we had agreed it to be so. The Sacrament was to be administered in the morning part.

Dec. 14th. This morning I went to the room. We had a good time. I did not go at night as Sister Rothwell came to our

house and requested me to go with her part way home as she was by herself, only her child, which I did.

Dec. 21. I went to the room this morning. We had a good time. Also at night.

Dec. 25th. We met this afternoon at half past one o'clock to have a festival. We had a first rate time of it, singing and reciting.

Dec. 28th. This morning we met with prayer and fasting according to our agreement at last Conference. It was agreed too that we should have a general fast through the conference and give the offerings to the poor.

## 1852

January 4, 1852. This morning it was our Quarterly Conference. There was a good report given. At night the audience was addressed by several of the Elders from other conferences. We had a lively time.

January 8. Tonight at council we were informed that the first presidency in the valley had sent word to the Saints to pay their tithing which would be two shillings each or one shilling and 8 sixpence each but Elder C.H. Wheelock put the motion at two shillings each as there are some that could not pay anything. At our council we agreed that the president over the districts should collect the money. In one branch in Manchester it was responded to gladly by all.

Jan. 11th. Today we had a good time.

Jan. 18th. I did not go to the room till night as I had been appointed to go to visit the Saints. At night I went to the Church. Elder Samuel Richards was there from the valley. He preached to us. He told us of their condition in the valley of the mountains when all was glad.



Jan. 25th. I remained at home all day as my wife requested to go the Hall. She said it was her right.

February 1st. This morning I with Brother Hallows met with the Brethren as they were going to be baptized. I rebaptized John Holt, Thomas Brooks, John Riley, after which we went to the room. Elder Taylor was in town. He came before the meeting closed. He preached at night. He was going home to the mountains, the city of the great King. He gave us a description for the work done in the different nations where and the Brethren had been to labour.

Feb. 8th. I went to visit the Saints this morning. At night Brother Hallows went to the Hall. We had a good time together.

Feb. 15th. This morning news came that Elder Sharples wife was dead. Me and my family went to the room. We rejoiced together.

Feb. 22nd. This morning I with my family went to the room as President C. H. Wheelock requested all to be at the room today as far as convenient. We had a good time in the morning baring our testimonies to the work of God. At night Elder C. H. Wheelock preached to us on the Book of Mormon. He made an excellent sermon. We had a good time together. There were a many.

Feb. 29. I met with the Saints. We had a good time.

March 7th. I with the Brethren went to the room. We had a good time.

March 14, 1852. This morning, I with my family went to Carsley Moor to Brother Moorcrofts. It was their monthly meeting of that district. We had a good time together.

March 21st. I went to the room this morning. After dinner I went with one of my brothers to Ratcliff Branch. at night I preached to the Saints proving that God must set His hand again like he did in the days of Moses when he brought Israel forth.

March 28. This morning, I with Brother Hallows and my girl went to the room. We rejoiced together. There were not many present but we had a good time. At night Brother Thos Jackson preached to us proving what sectarianism had done for 17 hundred years and what the Kingdom of God would do.

April 4th. This morning it was our conference. There were a many present. The room was crowded. We had a good time this morning. We had a good time at night too. We rejoiced together. There were three appointed to go to labour in fresh ground and my Brother Abraham was appointed to labour in the Conference under President C. H. Wheelock. It was also proposed that we assist President Franklin D. Richards to the Valley. Also that as many as were able to sacrifice a days wages for the Denmark and German Mission.

April 8. Tonight at Council it was deemed wise to call to different office such as were able to act in the same. I proposed Brother Thomas Brooks, Teacher, to the office of Priest; Brother John Riley to the office of Teacher for the Pendleton District.

April 11th. This morning I went to the room when the Brethren that had been proposed to the different offices were ordained. At night Elder Wm. Barnes preached to us on the First Principles of the Gospel of Christ.

April 15th. Tonight I preached at Brother Riley's house.

April 18th. This morning I met with the Saints. We had a good time.

April 25. This morning we met together and had a good day. Elder Franklin D. Richards preached to us and encouraged us to go on to perfection. There were many Saints present. He gave many valuable instructions. We rejoiced together. He said that we had not begun to be determined to gather.

May 2nd, 1852. This morning we met as usual. The Saints bore their testimony together. We had a good time. This afternoon I,

with Brother Hallows and Brother Holt, went to preach in Sovereign. The people listened very attentively after that I preached in Ellen Street. There were but few came to hear us, then we went to the room.

May 5th. Tonight we had a good meeting. We rejoiced together at Brother Preston's house.

May 7th. I went to the Council tonight. We had a good time. A letter was read that had come from the Bury District that the Saints would have so many Stars as they were coming every week.

May 9th. I went to the room this morning. We bore our testimony to the work of God. We did not go out to preach at night. Elder Lamb and Elder Allsop preached to us on the First Principles.

April 10th. Tonight we had preaching at our house. Brother Brooks and I preached on the First Principles of the Doctrine as we have received.

May 16th. This morning I with the Brethren went to the room. We had a good time. President Walker called the old men to speak as they should be led by the spirit. Elder Mannars said that he saw a pamphlet at Bristol stating that the Elders were like so many recruiting sergeants for Joseph Smith. We will not deny the thing as he is at the head of the dispensation.

May 23rd. Brothers Brooks and Riley went to Eccles. This morning I with my daughter went to the room. Afternoon I, Brother Hallows and Brother Holt went to preach in Sovereign Street. The people came to their doors and listened all the while. At night I and Brother Hallows went to the room. Elder French was preaching. He gave an excellent discourse showing the falsity of men and their ways. He was training for a parson at New Port.

May 23th. We had a preaching at our house but there was but one stranger came.

May 26th. This night I preached at Brother Riley's house. There were three that had not obeyed the Gospel. The Lord blessed us with His spirit.

May 30th. This morning I went to the room. We had a good time together. All was peace. I and the Brethren went to preach at Pattricroft. We and Brother Preston preached to the people. They gave us a good hearing. At night Elder Allsup preached to us in the room when we were edified together. After which, President Walker spoke a little. He gave it out that the Council meeting would be on Tuesday night instead of Thursday night.

June 8th, 1852. This morning I went to the room as it had been given out that President Wheelock and Midsley would be there, also a brother from Clifton. We had a good time together. At night President Wheelock laid down his plans of emigration. When all seemed to sanction it, we rejoiced together and desired to gather home as soon as possible.

June 13th. This morning I went to the room. We had a good meeting together. The Lord poured His spirit on us. At night Elder John Scott preached on the First Principles of the Gospel of Christ. Elder Walker told us in the morning that there would be a regular order in all that must emigrate in January next.

June 14th. Tonight we had a preaching at my house. There was but one stranger present. I preached.

June 16th. Tonight there were but few of the Saints came to the meeting. We rejoiced together.

June 20th. This morning I with my family went to the room. We had a good time. Much instruction was given by President Walker and others in relation to emigration and obedience to the law of God.

June 27th. This morning was our Quarterly Conference. Two of the Brethren that I brought home with me from the council and my family went to the room together. There were a many Saints came

together. The Hall was crowded to excess. It was a time to be long remembered by the Saints. There was much instruction given in relation to emigration and other matters. We had a good time together.

June 28th. We had our preaching as usual. Only a few came.

June 30th. The meeting was at my house as Brother Preston and his wife were not at Home.

July 1st. It was the half yearly meeting. I was appointed Chairman for the Board of Directors.

July 4th. This morning I went to the Hall. We had a good time together in baring our testimony and telling of the goodness of God in our day to His people.

July 5th. Tonight we had a good meeting. I preached to the Saints telling them their duty as Saints of God.

July 8th. I went to the Council. We had a good time. President Walker gave his good instructions also President Milley gave us advice to get as many of our relations names as we possibly could while we had the chance lest we should have to repent of it in days to come when we go to Zion.

July 11th. This morning I with Sister Jane Smirk went to rebaptize Brother Jacob Hallon in the River Irwell in Clifton. After which we went to the Hall. When we got there they were administering the bread and wine but we had a rejoicing time together.

July 12th. Tonight I had to go on the Company's business.

July 14th. Tonight I met with the rest of the presidents of Districts, President Walker in Council at Brother Woodward's, No. 21 Great Mount Street, to transact some business on how to get the church out of debt and get the statement from the Saints respecting their families and what money they could raise for emigration. It was agreed that we should try to get one hundred young men and women that would give 5 shillings each to the sum.



July 15th, 1852. I with Brother Brooks went to the Council. Brother Walker gave us some good council if we would stand by it.

July 18th. This morning I went to the Hall. I with the Brethren administered the Sacrament to the Saints. We had a good time together and rejoiced in the work of our God in our day. At three o'clock or half past I with Brother Holt and Brother Jacob Allen went to preach lower down the street to where I live. The people gave us a good hearing, after that I with Brother Allen went to Sovereign Street. I preached to the people and they gave me a good hearing on faith, repentance, baptism and the laying on of hands for the Gift of the Holy Ghost. Also, the second coming of Christ in this generation. Then I went to the Hall. Elder Alsup preached to us on the necessity of obedience to the laws of God, also on baptism for the dead and the Glory of our God.

July 19th. Tonight we had a preaching at our house. Only a few came together. I requested Brother Brooks to speak, which he did on the first principles of the Gospel of Christ.

July 21st. Tonight we met at Brother Riley's house in Orchard Street. We had a good meeting together in telling of the goodness of God to us and His blessings.

July 22nd. Tonight I with Brother Brooks went to the Council when President Walker requested me to go with Brother Birch Turnbull and Chambers to Strefford and three or four other county villages.

July 25th. We met at Strefford. We were united in prayer first that the Lord would bless our labour this day. Before we began to preach at one house they requested us to read the Twenty-Fourth and Fifth Chapters of Matthew. Brother Birch spoke the first as he was our president then he requested me to speak. I read the Twenty-Fourth Chapter of Matthew and the Fourteenth verse "and this gospel of the Kingdom shall be preached for a witness then the end shall come." It served for a text all day. I preached three times. We preached at the pinfold at night at Strefford. As we were coming home there were but few came to hear us. We preached on the first principles

of the Doctrine of Christ. I with Brother Trunbull called at the Hall when Elder Walker was preaching. Nothing this week particular transpired. At Flixton the people requested us not to come again.

August 1. I with Brothers Holt, Riley and Allen went to preach. There was a man came to oppose the Brethren the Sunday before but today no one came to oppose us. There were three police came to hear us. I gave out a hymn and prayed then Brother Holt spoke for a short time then I bore my testimony to the work of God in our day and Joseph Smith being the Prophet of God in our day, also Brigham Young being his successor. The people listened very attentively to what we had to say, then we went to Mill Street. We stood on my father's door- step. Brother Holt spoke first then I spoke to the people. Many came to hear us. We spoke somewhat as we had done before. The people gave us a good hearing, after which I went to the room.

Aug. 8, 1852. This morning we were requested to all be at the room as Pastor Elder C.H. Wheelock was being in town all day. We had a good day. We bore our testimony. Together we rejoiced in the blessings of God. At night Elder Wheelock preached to us on the first principles .of the Gospel as he said we knew no others. than that but we were unified together. Nothing particular transpired this week.

Aug. 15th. This morning, I, my wife and two sisters went to Ratcliff as it was their monthly meeting of that District. Pastor C.H. Wheelock was there. The business part was done in the morning then Elder Wheelock spoke on the prospect of the gathering of the Saints. Elder Holt from Bolton spoke on the progress of the work of God in our day then Elder Abraham Greenhalgh spoke on the first principles of the Gospel of Christ as revealed in our day and generation. At night Elder Wheelock spoke on the Gospel as it was restored in our day. He said that it was truth as he had seen so many healed of their infirmities in his day. He bore his testimony that he had seen the blind receive their sight, the deaf made to hear and the lame made to walk. He bore testimony that Joseph was a

Prophet of God in our day, that he was personally acquainted with him both in life and in death. There was a many through the day came to hear. From four to five hundred of the congregation. Pastor C.H. Wheelock presented to the officer and the meeting a placard that he had received and an invitation to preach there an anniversary sermon at a country village near Ashton as they could not agree among themselves which of them should preach it. Then it was proposed that C.H. Wheelock would be invited to do it for them; which he did. First rate.

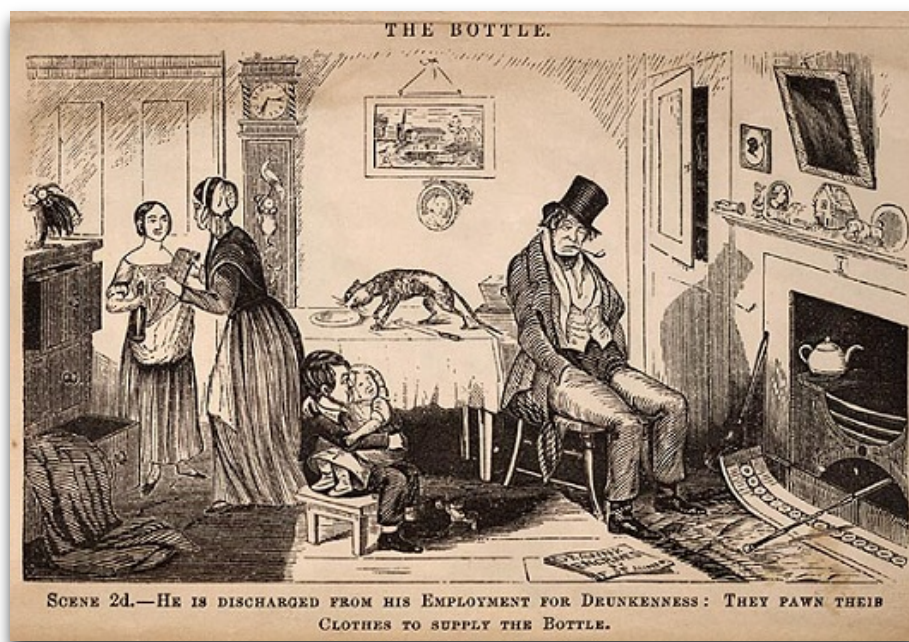
August 22nd. This morning Brothers Bothwell, Samuel and Thomas and Jacob Allen called at my house to hear Elder C. H. Wheelock preach at Tounton. We got to Ashton a little before twelve o'clock. We went into the Hall as the Saints were met together. Afternoon the people came together at two o'clock. The room was crowded to excess. Elder Wheelock's text was the four first verses of the 11th Chapter of Luke. The people listened very attentively to what he said. I did not hear one dissenting voice. At six o'clock we met again. The room was crowded again. He showed unto them that as the prophets words had been fulfilled, we might expect that which was to come should be the same. He referred them to different sayings of the prophets such as Jacob, what he said would come to pass in the last days, also what Peter said in the Second Chapter of Acts Verse 38. There were eleven pounds and sixpence collected afternoon and night. He testified that Joseph was a Prophet of God. That he was personally acquainted with him both in secret and in public and at his death saw his wife and children stand round his coffin when blood was running out of it; also that he was a good man with many other things.

August 29, 1852. I went to the Institution this morning. I with the Brethren administered the Sacrament to the Saints. We had a good morning. After dinner I administered the Sacrament to those not at the room in the morning then I, Brother Holt, Priest Brooks and Brother Allen went to preach in the open air. There were but few came to hear us. Then we went to Hanking Street to preach. The

people came to hear us. They listened very attentively to the first principles of the Gospel of Christ: faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost. Some said that we were Latter-Day Saints. One woman said that it did not matter who we were. The night was quiet till we had finished.

Sept. 1st. Tonight I preached at Brother Riley's house. We had a good time together. The Spirit of the Lord rested on me. There were a few strangers present.

Sept. 2nd. Tonight I reported Brother Thomas Preston to the Council as he continued to get drunk. I reasoned to get him to repent of his sins. He promised to mend but that was all. Instead of coming to the Council he went and got drunk again so the Council cut him off from the Church.



Sept. 5. This morning I went to the room. We had a good time. I, with the Brethren administered the Sacrament to the Saints. We had a rejoicing time together spoke in the morning upon the emigration of the Saints, what they would have to endure if they intended to have eternal life. He said that there were many things to endure like as wheat had many processes to go through before it was fit for the

Master's table. At night he delivered an able discourse when all seemed to be well satisfied.

Sept. 12th. As we had promised to go to Pendlebury, as it was their monthly meeting, I with my family went up to Pendlebury. We rejoiced together in the work of God in our day. The Branches were in a good condition. Elder Sharples said that as his health had been bad for some time, it rested with them whether he remained their President or not. He was willing either way. After which Aron Smitherst was appointed to preside. We got home about ten o'clock at night.

Sept. 19, 1852. This morning I, with the Brethren went to the Institution. We had a good time together through the day. The Spirit of Testimony did rest down on us that we did rejoice in our God. Elder John Robinson gave a lecture on the Book of Mormon proving it from the scriptures. There was a good attendance of Saints and strangers. All was well.

Sept. 20. Tonight I preached at my house. There were three or four strangers present. We had a good time. Subject was showing that God said that He would make a second covenant with His people, the house of Israel and Jacob when he would write His Law in the inmost parts.

Sept. 22nd. Tonight we had a moderately good meeting in baring testimony.

Sept. 23rd. Tonight at Council we had to give our statements as to what numbers of members we really had as there are many that could not be found.

Sept. 25th. Tonight we met in conference according to appointment in the room, The Carpenter's Hall. We rejoiced together. This morning we met again in conference at the Mechanic's Institution. The room was crowded to excess all three meetings. It was a conference that will be long remembered by the Saints. Everyone was encouraged to go on to perfection. We agreed to bless



everybody and to sustain each other in the work of God. At our Festival we had a good meeting also in singing and reciting by the Brethren, also some speaking. We everyone brought our own food and more than we could eat so that all were satisfied and some left to be sent to them that were not able to come and some was to be sent to the poor. It was the best time we ever had.

Sept. 29th. Tonight we met at Brother Riley's house. We had a good time. There were two or three strangers present. I preached from the first principles of the Gospel of Christ.

Sept. 30. Tonight we met in Council when it was agreed that we, the presidents of districts, should go 'round on Saturday night to collect what we could from the Saints for the furnishing of a house for President (Can't make out name.) to be called The Conference House. I collected one shilling and two pence as it was agreed to at the conference.

October 3rd. This morning, I with the Brethren went to the Hall. We had a good time. We rested unanimously together in the liberty of the Saints. President Walker said that he requested all the Saints would, on all occasions, vote for or against anything that should come before them for the future; referring them to the time that Satan rebelled against God and the angels in Heaven, as to them that voted neither way but thought that Satan was in the right so they were not permitted to have a perfect body but got a black one so he told them to not be in that way but vote rightly for themselves as they thought best, not to be silent.

Oct. 4th. Tonight we had a preaching at my house. I preached to the Saints. After closing Sarah Holt gave her name for baptism but the water being rather cold she preferred going on Saturday night.

Oct. 6th. Tonight we had a meeting at my house. There were a few strangers present. We rejoiced in baring testimony.

Oct. 7th. Tonight I went to the Council. We had a good time together. We held sweet council together and agreed to settle all the

business of the Branch as soon as we could so that as many as should go might go without encumbrances as to the Branch and it's debts.

Oct. 10, 1852. This morning, I with the Brethren went to the Hall. We had a good meeting speaking in tongues, interpreting the same and prophesying with other instructions as to some that had been cut off from the Church. At the close of Elder Midgley's lecture a young man from Pendleton came and said he wanted to ask me some question, to which I gave answers.

Monday, 11th Tonight we had a preaching at my house. At the close of which I went to baptize Sarah Holt, aged twenty, born April 8th, 1832 at                      in Whitefield. I baptized her at Egecraft Bridge. There was nothing particular occurred this week.

Oct. 17th. This morning I with Brother Holt went to the Hall. We had a good meeting. There were nine or ten that were confirmed and three rebaptisms which took nearly all of the time but we rejoiced together for the Spirit of our God was with us. At night Elder Linforth of Liverpool lectured on the objections that the laned to was no excuse for them to rest upon and to try to remove them from some He treated it moderate. There were some strangers present. There was some little discourse outside.

Oct. 18, 1852. Tonight we had a preaching at my house. There were a few strangers present. Brothers Hallows and Brooks preached as I was not there.

Oct. 20th. My father sent for me tonight as he and Mr. Astin had taken to work the warps out of the looms at Whitline before it was spoiled so he requested me to go and warp them a warp or two out of the twist that was left unsold so I left the meeting in the hands of Brother Brooks.

Oct. 24th. This morning I, Brothers Hallows and Holt went to the Hall. Pastor C.W. Wheelock called in as he was too late for the train for Liverpool. We had a good meeting. Elder Jaces was present as

he was the lecturer at night as it had been announced by placards. I did not go at night, my wife being poorly.

Note: An insert in the margin reads: "Sunday, Oct. 29, daughter born, blessed by James Newton, Martha."

She was delivered of a daughter about half past seven o'clock on Sunday but I believe they had a good time according to reports. Tonight we had a meeting at my house. There were two strangers present. Nothing particular occurred this week.

Oct. 30th. This morning I remained at home to help my misses in the house. I went to the room at night. Elder Armstrong preached at night. He gave us a statement as to how the Saints live in the valley of the mountains. He said that they got up in the morning, cleaned their house then had family prayer then went to their work. They prayed three times a day, morning, noon and night. He also said that if a stranger should go into their house and begin to eat their food the children would stop them if a blessing had not been asked. He said that a young woman could go out in the morning, noon or night without being molested by anyone but they could not do it in Manchester. If they did some young puppy would molest them. But, as bad as the Mormons were, they could do it there. He also said that a rich man could not enter the Kingdom of Heaven, neither could dwell with the Saints but they would not take their money from them. He gave a general description of the place. There were a many present.

Nov. 1st. We had preaching at my house. I preached to the Saints. There were two or three that had not obeyed the gospel. Nothin particular transpired this week.

Nov. 7th. This morning I went to the Institution. We had a good day. We rejoiced together in the goodness of God, in the gifts and the blessings.

Nov. 8th. Tonight we had a preaching at my house. There were two or three strangers present. There was all peace with us this week. At work they gave me a little jaw.

Nov. 21st. This morning I went to the room. We had a good time through the day. They bore their testimony. Some spoke in tongues, others gave the interpretation of the same, others prophesied and pronounced blessings on the Saints. All things continued as before.

Nov. 28, 1852. This morning I went to see some of the Saints when I went to the Hall. President Walker said that President Richards was expected to preach for us at night. We had a good meeting this morning. At night President Richards preached to us on the blessing and laws given to trial anciently; That they were prospered when they called on their God in sincerity and uprightness of heart. There were many from the country Branches present. It was given out that we should have Fast Day on the fifth day of December.

Nov. 29. Tonight we had a preaching at my house. When I encouraged the Saints, all that I could, to go on to perfection. After which I administered the Sacrament to those who had not had it on Sunday. We rejoiced together.

Dec. 5th. This morning we met in our Pray Meeting with prayer and fasting then we went to the Hall and remained till near seven o'clock at night. We had a good time. There were a many spoke in tongues and prophesied upon the Brethren. We had much of the Spirit of God in our midst. President Walker spoke on the sayings of the Saints, saying that it was coming. He asked "What was coming?" He said if it was coming that a man should have more wives than one what did he care for that, we were in a nation that said that a man should have but one wife so we had nothing to do with that He also spoke about the evils that were in our land. He said the Bible held forth what we must do. Must we reject the Bible because that was in it? No. My child was blessed by Brother James Newton, First Counselor to Elder Walker in the hands of Walker, Joseph and

Allsop. He named it "Martha" according to our desire and blessed it with the blessings of Abraham, Isaac and Jacob, Joseph and Hyrum and the new and everlasting covenant. All went home rejoicing in the love of God.

Dec. 6th. Tonight we had preaching at my house. I preached to the Saints on the first principles of the Gospel and showed them that we must go on to perfection in the Kingdom of God. That we must go to Zion and go through the Temple of God to make our callings and elections sure if we must have eternal life in the Kingdom of God. My work begins to fall off again. We work from light to dark Charltons and Shatwells side of the Infirmary.

Dec. 12th. This morning, I with Brother Hallows went to the Institute. We had a good meeting in the morning. There were a few confirmed. The Spirit of the Lord rested upon us. The presidents of Districts were requested to withdraw as we had a little business to attend to as to what be engraven on the watch. At night Pastor C.W. Wheelock came and preached to us. His subject was that the Lord would restore, in our day, the judges as at the first and the counselors as at the beginning and would give that which was good for His people. He also treated on the same subjects as President Richards and Walker had done the Sundays before. He said that the law that was given by Moses and written by the Finger of the Lord would again be restored and must be kept by His people and that if a man or woman broke it they must be put to death for the same. He said that none of the Christian nations kept the law but all had transgressed, changed His ordinances and broken the covenant therefore they would be cursed if they did not repent of the same. He said that they could buy the gem of a young woman for two, five or six shilling or a few pounds, meaning one in the army, but he said that the Turks or heathens stood by the law but the Christians would not. That they would be consumed for the Prophet said that the Lord would send the Prophet Elijah to turn the hearts of the fathers to the children and children to the fathers lest He smite the earth



with a curse. We had a good time. He said the law was coming, who would stand it. He said that we would stand and then fall.

Dec. 13, 1852. Tonight we had a preaching at my house. I preached to the Saints exhorting them to go to perfection in the work of God. I showed them that we could not have salvation unless we went to the place of gathering in our day as God had appointed should be. This week nothing particular happened.

Dec. 19th. This morning I with my wife, mother, two brothers and sister and brother-in-law went to Ratcliff to my brother Abraham and Peter's house. We got there about eleven o'clock in the morning. Me, my brother Peter and brother-in-law went to the meeting. We had a good time together. The Spirit of the Lord rested on us in testimony to the work of God. At the close of the meeting Elder Thos Allan requested me to preach for them at night so I complied with the request and I read from the 83 Section of the Doctrine and Covenants first paragraph concerning those who forsake their sins and keep the commandments should be blessed. With many other statements according to the knowledge I have which is very limited. The people listened very diligently. The Spirit rested upon me.

Dec. 20. We had preaching at my house.

Dec. 25. This morning, I with the Brethren went to the Institution as it was our pastoral conference. There was some instruction given by Pastor C. W. Wheelock.

Dec. 26. We met in conference again this morning when the remainder of the business was done such as presenting the authorities of the Church, which were accepted. Elder Orson Spencer met with us in the afternoon. President S. Richards read the revelation given to Joseph Smith in 1843 respecting marriage and a much instruction was given respecting the Kingdom of God and the world.

Dec. 27, 1852. Tonight we had a festival when we had a good time together singing and reciting and in testimony. There was nothing particular occurred this week, only a little excitement with a few Saints.

## 1853

January 1, 1853. Tonight we had a little mirth at my Father's house as my family was all together when *we requested our Father to give us, or lend us, one hundred pounds so that we might gather to the valley of the mountains but he did not say that he would do so.*

Jan. 2. This morning we met again in conference according to the request of Pastor Wheelock when matters respecting the revelation or instructions were given so that the Saints might not run astray but that all the Saints might stand together in the gospel of Christ. We all had a good time together. Elder Orson Spencer was present with us afternoon and night, also President Richards. He read from the first Star of the year (1853) the revelation which was causing so much stir among the Saints. Much instruction was given to the Saints.

January 9th. This morning we met as usual. We rejoiced together. The Spirit of the Lord was with us in testimony and the gifts of the Spirit of the Lord was also manifested in our midst.

January 16th. This morning I went with Sister Ray to the Institution as she came to our house overnight. At the close of the morning service I with Brothers Steel, Croshons and Cunliff went to Stiley Bridge to the special conference. At night Elder C. H. Cook and C. W. Wheelock and others of the Elders, late from America, spoke to us of their travels and other things, bore their testimony that all was right in Zion. Peace and prosperity attended labours there.

Jan. 17th. This morning I was called to the Court of Record in Salford to attend against Joseph Diggler on the Whitlane Company's account as he had got some money of theirs as he had been their manager at the works. He did all the evil that he well could to the company.

Jan. 20th. Tonight at council it was agreed that the President of Districts go round on Saturday night to take up a collection from the Saints to help the Brethren in their missions, which was done. President Pery Green Sessions was with us at council. He gave us some good instructions as to men and their wives.

Jan. 23, 1853. This morning the Church met together. President Perry Green was with us and two of the late traveling Elders, Picton and Greenhalgh. They all gave us encouragement to go on as we had before also that if any of the brethren or sisters who had a few pounds and not enough to emigrate to lend it to the emigration. To some faithful brother or sister to help them away; but they must get a note from them that they would return it again in two years from that time.

January 29. Tonight I went round to the Saints to receive what they had got towards Pastor C. W. Wheelock's emigration according to the council on Thursday night last. I collected four shillings and sixpence which I gave in on Sunday morning. We had a good meeting this the 30th. The Spirit of the Lord was with us so that we rejoiced together.

Feb. 3rd. Tonight it was agreed that we should take up a collection for Elder Midgley towards his emigration to the land of Zion. I went to collect on Saturday night when I received four shilling and sixpence which I gave in on Sunday the 6th, 1853. Today we had a good time together. The Spirit of the Lord was with us in testimony, tongues and interpretations and prophecy.

Feb. 12th. Tonight I went down to Liverpool to see my brother, his wife and child with three hundred and forty five of Saints for Zion. The vessel went out of the dock on Sunday afternoon the 13th. I went with them into the channel. They remained till Tuesday morning the 15th. The Saints were all in good spirits and rejoiced together with the hope of deliverance. I gave my brother twelve shillings. His wife had her purse and ten shillings taken out of her pocket; also five pounds that he borrowed, I promised to pay.

Feb. 20. Today I went to Ratcliff to pay that money which my brother borrowed from two brethren but I had only got two pounds ten shillings towards the same. At night Elder Crosley requested me to stop and preach for them, which I did from the 92 Section, page 264 of the Book of the Doctrine and Covenants, first and second paragraphs. The Spirit of the Lord rested on me so that all things that I spoke about appeared very plain to my view on the first principles of the gospel and the signs of the times.

Feb. 27, 1853. Nothing particular transpired this week only the men I work with used a little of their razzing as to a man having two wives and so on and their foolish nonsense.

March 16th. This morning I and my brethren met in our morning prayer meeting after which I and my wife and family, Mrs. Hallows and her daughters went up to Pendlebury. At night we met in the Saint's room. Elder (I can't make out the name. ccb) gave his account of their marchings in California and the Valley. There weren't many present.

March (no date.). This week we had our meetings as usual.

March 13 (note: this date is correct). This morning I with Brother Holt went to the Institution. President Perry Green Sessions was present according to promise. We had a good meeting. The Spirit of the Lord was with us in instruction and tongues. President Sessions preached at night on some of the first principles. He also made a few remarks about a man having two wives. Also about God being like one of us having gone through the same order of things with a many other things. Elder Walker spoke a little after Elder Sessions on the same subject in regards to his wives as he said he had one living and one dead. He intended to have them in the Kingdom of God also their posterity.

March 16th. Tonight we had a good meeting at Brother Riley's Charlstown. I spoke nearly all the time as there were three or four strangers present on the first principles, testified that Joseph was a prophet in our day.

March 17th. Tonight we met in council. President Walker made a motion that every president of every district have a book to record all the removals and baptisms in their respective districts with every member's name and residence in it that there be no mistakes in accounts.

Sunday, March 20, 1853. Today we had a good time together. The Spirit of the Lord was with us tonight. Elder Bolton preached to us on the first principles. He also gave us an account of his mission in France. He said that if he was to buy a newspaper and give it to his friend in the street he was libel to be took up for it as their laws were so strict, also that they had about a million spies trying to trap the people if they could catch a word with statements. At the close of the meeting we took up a collection for him.

Monday, 21st. Tonight Elder Bolton and Elder Treeait came to Brother Hallow's house. They sent for me to go there, which I did with my wife. We had a little conversation together about the valley and the journey there.

Wed. March 23rd. Tonight we expected Elder Sessions at my house for our district meeting but he did not come. We rejoiced together though we be but few. The Spirit of the Lord was with us.

Thursday, 24th. Tonight at council nothing in particular only preparing for the Conference Sunday.

Sunday, March 27th. This morning we met in conference. The brethren gave in their different districts and said they were in good condition with few exceptions. We had a good time together. There were some good instructions given. President Sessions said that if all the Saints felt as he did there would not be one of them left in twelve months from then but all would be gathered home to the valley. Pastor Fulmer gave some instructions.

March 30th. Tonight we had our meeting at Brother Riley's house. There were but few came together. There were two or three strangers present. The Spirit of the Lord was with us. We bore our



testimony to the work of God. After which I exhorted the Saints to be faithful and to enter into their secret chamber to pray for such things they wanted the Lord to bless them with and those that had not embraced the Gospel to search the scriptures for themselves and embrace same.

Thurs. March 31, 1853. Tonight we met in council, as usual. When Samuel Authernwhite came according to previous arrangements as he had got a letter from President Richards at Liverpool which he read to the council. It was decided that he could be rebaptized providing he would acknowledge that he had done wrong. He said he was willing to do anything that was required of him so the council forgave him. We made a collection for President Sessions a new pair of boots as the old ones were getting done.

Sunday, April 3rd. As it was wet this morning I remained at home till after dinner as I had made an appointment to pay some money to a brother at Ratcliff which my brother Abraham borrowed in my name according to my word toward his emigration to the land of Zion or Salt Lake. Elder Holt from Bolton was at the room also. We had a good time together. The Spirit of the Lord was with us. At night Elder Holt preached then Elder Crosley requested me to speak a little. Which I did on one or two of Elder Holt's remarks with respect to Abraham his son Isaac on the altar and also exhorting the Saints to be obedient to those presiding over them. It was passed by the meeting that as Elder Crosley had gone to work at Ashton, that somebody should be left in charge of the Branch. It was carried that Peter Greenhalgh[most likely Thomas' 12 year younger brother] should be his First Counselor to have care of the Branch, also that Joseph Warbourton be his Second Counselor. Carried with a little opposition but all was settled and peace seemingly restored at the close of the night meeting. There were three sisters reconfirmed by Brother Crosley, Brother Holt of Bolton Branch and me. I returned home by the last train.

April 6th. Tonight we met at Brother Riley's house. We had a good meeting together. The Spirit of the Lord was with us though we were but few. We bore our testimony together.

April 10th. This morning I went to the Institution. President Walker called all the Elders to bare their testimony to the work of God. The Spirit of the Lord rested upon us and we had a good time together. President Walker said that the Saints very likely would be met in Conference in the valley of the mountains.

April 13, 1853. Tonight we met at Brother Riley's house. There were but few come together but the Spirit of the Lord was with us that came together in testimony and singing.

Sunday, April 17th. This morning I went to the Institution. We had a good time. President Walker requested they of the lesser priesthood to bare their testimony as to the work in which they were engaged. Some said that they had been healed of their infirmities in the flesh. Some by visions, some one thing and some another. At night Elder Birch preached to us showing how natural things were with the Saints of God and how peace must be with God and His authority of things or else he would not enjoy peace. Proving that if all things were not united it would not be heaven for a man must begin within himself for his heaven of peace. The Spirit of the Lord was with us, so much so that all that I heard say anything was edified with his remarks on the subject.

April 20th. Tonight we had a good meeting. We bore our testimony together respecting the goodness of God towards us. The Spirit of the Lord was with us.

Thursday 21st. Tonight we met in council. The Spirit of the Lord was with us. There were a few records that were got up by President Jonothan Midgley that were not yet sold so we promised to try to get them off as the printer wanted his money. There was not much business, just money matters.

April 24. This morning I with my wife and child went to Alcimoore to see Brother Francis Moorcroft as he had sent a letter saying that he was worse and likely to die. He was indeed very bad but I could not see how he would die yet but there seemed to be but little faith with the brethren there. In the afternoon I met with the Saints. There were a few bore their testimony of the goodness of God to them. The Spirit of the Lord was with us so that we- rejoiced together.

April 27th. Tonight we met at Brother Riley's house. We all bore our testimony to the work of God in our day. The Spirit of the Lord was with us.

28th Thursday. Tonight we met in council when we gave our reports as to the records but none in our district ordered any.

May 1, 1853. The Saints met together today. We had a good time together. The Spirit of the Lord was with us.

May 4th. Tonight Elders Alsop and Birch came to our district meeting, it being at our house. We had a good time together. The Spirit of the Lord was with us in testimony and singing and instructions on how to go onto perfection.

May 18, 1853. This mornings post brought a letter stating that Brother Francis Moorcroft was worse and likely for not being in this quarter long so when I got home my wife was getting herself cleaned in order to go see him. We went together with two of our children with us, Sarah and Martha. When we got there, he was dead and had been for a few hours. He died at a quarter before ten in the morning at the age of 28 years, four months and nine days. He requested me to attend to the ordinances of the House of the Lord for him inasmuch as he should not have the privilege to go there in this state of probation. He died in full faith of Mormonism as it is termed. I returned home at night but my wife remained to help his wife, Mary Moorcroft.

May 21st. I went again to intern Brother Moorcroft at Alcimoore Church. He was interned about half past 5 o'clock at night. A few

of the brethren and sisters came to the funeral. After we returned to the house again we talked over the things of the Kingdom. I met with the Saints on 22nd being Sunday. President J. Hallows requested me to preach for them, which I did to the best light I had got on the gathering of Israel in our day, also bore testimony to the work in my day. The Spirit of the Lord was with us. I met with them to partake of the Sacrament in the afternoon. Brother Crosley from Ratcliff, Dan Walbrook from Pendleton and Thos Pits were there. We had a good time.

On the 12th of May I went to work for Joseph Mars in Manchester York 8 but he does not pay so well for his work as other masters do.

May 26th. Tonight we met in council when President Walker requested the brethren to speak their mind as to the manner they intended to spend this summer, whether in or out of door preaching or going round to the people's houses like the town missions do. He thought that a great amount of good might be done by going in that way. He said that he did not want to do away with outdoor meeting but he wanted the brethren to do that which they could manage the best and with the most faith. A number of the brethren spoke their minds on the subject then it was put to the meeting. When all agreed to do their best, President Walker said he would leave it in the hands of the presidents of districts to set the thing in order, to appoint the brethren two by two just as they could work together for good.

May 29th. I remained at home till night as Misses Moorcroft was come to our house. I had got some invitations to write out to the district people so I got some of them ready for distribution. I went to the room at night. Elder Willi Barnes preached to us from the passages in Genesis that God made man in his own image. He brought many proofs or passages of scripture to prove the subject, which he did first rate. The Spirit of the Lord was with both the speaker and the hearer so that all were edified together.

June 1st, 1853. Tonight the meeting was at our house. We had a good time together. The Spirit of the Lord was with us in testimony and singing.

June 5th. This morning I remained at home. I had some invitations so I wrote alot out. I went to the Institution at night. I gave Mr. Stowel's congregation part of the same, some rejected them. Some received them gladly. I intended to give Mr. Stowel one but was rather too late.

June 7th. Tonight we held the Shareholders meeting to dissolve the company but some wanted to continue it till we got our debts in.

June 8th. Tonight I did not go to meeting as I had got to see Mr. Thos. Ravenscroft about the Whilane question and going to the attorney, Mr. Needam, but I told Elder Hallows to take charge of the meeting. I had loaned Mr. Ravenscroft "The Voice of Warning" to read which he said he would do during this week. There had been a few questions asked me respecting our religion which I answered direct about the wife situation.

Thursday, 9th. Tonight we met in council.

June 12th. Sunday, this morning I went to the Institution. The Spirit of the Lord was with us. Elder Alsop gave some first rate teachings on every day duty and forgetting that which was near by looking a great way off. President Sessions was present with us but his health was very bad so he spoke but little after he said that he was glad to meet with the Saints but he did not know .what would be the results as some five years ago he had been very bad and had scarcely any lungs. When he sat down Brother Lee got up and spoke in tongues and then gave the interpretation of the same stating that Elder Sessions should be restored to health again and should be blessed of the Lord. At night I was rather late as I had been up to Ardwick to Mr. Thos. Aldmons on the Whitlane account to sign a receipt to the bank.



When I got to the room Elder Walker was preaching on the first principles of the gospel.

14th, Tuesday. Tonight I was at a meeting of the Whitlane Weaving Co. as we wanted to dissolve it but it was agreed to continue it for six months longer.

15th. Tonight we met at my house. We had a good meeting. The Spirit of the Lord was with us in testimony and in singing together.

June 16th. Thursday night we met in council when all appeared to be at peace but there was not time for us all to give in our reports. We had a good meeting.

June 19th, Sunday. This morning I went to the Institution. We had a good meeting together. The Spirit of the Lord was with us in testimony. After dinner I called on Brother Riley as we had agreed to go together to the people's houses. We went to Henry Horridge's house in Orchard at Charlestown as he had been in the church once. I ask them respecting their coming into the church again. They said that such a thing they might do. The girls that use to live with them were there. They came into the room while we were there so I asked them also and their thoughts on the same but they said that they would not make any promise.

Sunday, June 26, 1853. This morning we met in Conference at the Institution. There was a good attendance but the morning was wet.

We had a good time. Elder O. Pratt, President Richards came with others. After the reports were given, which were very good, Elder Pratt spoke on different subjects.

July 3rd. This morning we met in prayer. I with Brother Hallows went to see Brother Brooks and his wife but there is but little hope at present as to them coming up to duty. Then we went to see Brother John Saint Claire. We ask him respecting his condition. He said

that he had done wrong in a many things but he said that he would be at the room on Sunday next. I told what he was doing for himself as he is young.

July 6th. Wed. Tonight we met at Brother Riley's house but we were but few as Brother Holt and family have removed to Unsworth in Ratcliff District but we rejoiced together.

July 7th. Tonight we met in council. President Walker requested us to give our statement as to our outdoor preaching and house visiting. When all was going on well some rejected them, others received them gladly.

July 10th, Sunday. This morning I went to the Institution. Elder Alsop opened the meeting. After singing he said that he did not know how to conduct the meeting or how to proceed as to preaching or testimony as President Walker had not come. He called Brother Johnson, Priest, to speak for us. He bore his testimony then President Walker came in with Elder Cook. President Walker requested him to speak to us. He gave us an account of the proceedings in that quarter. He said that he had been so that he darst not go out in the day time but he said it was changed now, that some of the Saints had been turned out of work because they would not deny the faith but those who denied the faith on account of work were called damned rascals and sent about their business in about three weeks after those that stood firm were sent for again and offered one shilling a week more than any others were getting. He also said that he could go out anytime in the day now the same as any other person and if a giff were to overtake him they would very likely call him in and if they knew at whose house he was they would tell him to stop another day and then would drive him anywhere he desired to go.

Friday, July 15th. This morning Mr. Holland sent for me to go to work for them as they had got some orders in. I told Mr. Moors and asked him to let me go as we had gone rather slack. He said it would be alright so he paid me my due. Chricley had removed into

Lloyd Street, Oldham Road from Grambey Row. When I got there the men made a few remarks about wife system.

Sunday, 17th July. This morning I went to visit Brother Jonathan Preston and his wife. I asked Jonathan respecting his faith in the Kingdom of God but I found it to be very little. Little more than the unbelievers have. At night I went to the room. President Walker spoke to the assembly on the first principles of the Kingdom of God in our day, the necessity of being obedient in all things.

July 20th. We met at Brother Riley's house. John St Clare came to the meeting as Brother Hallows went to visit on Sunday. He was in his old way. Nothing to take to. Brother Hallows and I gave him sixpence. I told him that we could not think of giving him much as he never helped the church in any way whatsoever but he promised to be better for time to come.

July 22nd. Tonight soon after I got home my little girl came in and said that a new house had fallen down but I did not take any notice of the first but she continued to repeat over again so that I went to the door, then I saw that it was too true. I went with our young child in my arms as my wife was gone to the shops for some food or for a cart to remove our goods tomorrow. There were some scores of people assembled together.

They said that they thought there were two or three children under but none seemed to be concerned as to remove the bricks and timber away but ran for the police to come instead of removing the thing away so that if anyone was under they would have a better chance to recover. When they had removed a few bricks they found a boy about three years old.

July 23. Today our family removed to Manchester, Oldham Road Lloyd St Mellor Street No. 29. We had not been there but about three hours before our Maryann was lost. A show came so we concluded that she had gone after it but when we went she was not there. We went in search of her for about three or four hours after

which I requested my wife to go to the police station. She was there and in bed asleep. She said that a little girl took her there.

July 24th. Sunday, Today I remained at home as I had injured my leg and it was very bad with walking so much but through the blessing of God I hope it will be soon well. My wife went to change her tracts at Pendleton. I remained at home all this week excepting Thursday I went to council. Nothing particular occurred but peace and union prevailed.

## 1854

Ardwick District -- March 28, 1854

March 28 - I went to Ardnck District meeting • There were but few of us there, I should have met Brother Joseph but he had to go to his Masters house. What few saints came together bore their testimony, there was not so much of the spirit present. I exhorted them to go on to perfection.

June 13th - Tuesday, Tonight I with Brother Joseph went to Ardwick meeting. There were but few saints ea.me together but we had a portion of the spirit. We rejoiced together. Brother Stotham named respecting a Brother being called to the office of a teacher as Brother had said he ought to be and respecting a president, being placed there it as he was only temporarily there. Brother Joseph requested me to speak. I did but few words as I did not feel to say much. Brother Joseph told them to let things be for a time and we would see to it.

Oct.24 - Tuesday, Tonight I with Brother Joseph went to .Ardwick Districts meeting. There were but two besides them of the house. We heard what the saints had to say them we went to President Warkers to inform him of it and to say what would be the best to do. We thought it would be the best to unite them with every st. Brother

Birch Johnson was appointed to write and present Elder Walker with it.

Nov 29. Council. There was not much business tonight only money matters and it was late when Brother Johnson came, being detained at work.

Friday 30 I went only to work to, day.

Saturday 31 - Same today.

Sunday April 1 - This morning I went to the room. President Johnson and I met at Elder Birches house to write a testimonial for Elder Walker for his future labour, by the request of the President Holt and council. We did so and then went to the room where it was read and accepted by the assembly. We had a good time together, the spirit of the Lord was with us in testimony. Today we have divided things belonging to the Branch, all things and song books and other matters.

Monday April 2 - I went to work at 8 and did not get out till 3 or 4.

Thursday 5 - I went to council. It was agreeded that we give up the anti- room and meet in council on a sunday morning at ½ by eight o'clock. It was proposed by President Johnson that Elder Thos Greenhalgh be first councilor to the president of the Branch.

Friday April 6 - It being Good Friday we had a day of rest, I did not go out much today only to one of my shop mates to let him knew that we could get in the mill to alter a pig foorit, a work that I had done wrong.

Elder Scott and wife came to our house just as I was going to go to Elder Birches house bll.t I did not go as there were there. When they returned home I went to the post office to post a letter for our Abraham and Peter. It was wet most of the day.

Saturday - I did not go anywhere today but to work as usual as my wife was not so well.



Sunday April 8 - This morning I went to the room , there were a middling of saints came together, there were 6 confirmed. We had a good time together. I went to Brother Josephs to see how he was going on I had tea with him , his wife being gone to Southport till time of sailing. When I got to the room. President Holt was preaching on obedience.

Monday 9 I went to work at 8, at night I went to meet Elder Birch as I promised to do at Elder Steels but he had not been there so I did not get to see him which made me very uneasy, the day and night were very wet.

Tuesday Went to work at 8 today, I did not go out anywhere tonight  
11th Same today.

Thursday 12th - This morning about half past three my wife called me up to fetch the mid wife as she was in travel and about half past four she gave birth to a son which made me feel thankful for the same. My shop mates made grate sport respecting it and the wifes system. I went to work at 8.

April Friday 13 Today I went to work at six o'clock as we were rather better at work. At night I went to the club but got home before ten o'clock.

Saturday - This morning I had to market and other things today as my wife was bed fast.

Sunday 16 - I went to the room this morning. We met in council but I was rather late being engaged at home with the children. President Johnson said he had received word that Elder C H Wheelock would be with us tonight. President Jonson wrote six papers out to be posted up on the door. There was a motion made that we clean out the room.

I was appointed agent for the books and stars. We had the sacrament, there was one woman confirmed by Elder Birches and myself. President Johnson spoke for a short time then requested me to speak.

I did so on the sacrament and the first principles of the gospel. The spirit of the Lord was with us. At night Elder C.H Wheelock spoke on the first principles of the Gospel and the deaths of the prophets Joseph, Hyrum, Jesus -and others. There were some strangers present, we took up a collection. He said he was going to Mansfield.

Monday April 16th I went to work at 8 till 7 at night. The day was fine.

17th Tuesday. Same today.

18th - Tonight I went to Elder Wathers for the 16 number of the Stars.

19th - Same today.

20th - Same today

Sunday 22nd April- I went to the Council, we had a good time together. President Johnson requested the Brethren to get ready for going out to preach to the people. All went on well, we had a good day, the day was fine.

April 23 - A fine day at work but rather slack.

24th - Same today.

25th - Tonight I went to Elder Walkers for the Stars No.17.

April 26 - Today I have asked the Lord to help my employers with orders that I might have employment which he answered for we are better at work. My wife is getting around again.

Sunday 29th - This morning we met in Council, President Johnson requested the presidents of districts to represent their district. All gave a good report and requested the Brethern to take the Mormon paper which was agreed to. This morning there was a general meeting of the Presidents of Branches of the Manchester Conference. Pastor Grant and President Holt was present also Young and Kimble, sons of the prophets. There was some good instructions given. It was proposed that all the Branches have a fast day once a month and also give there means to pay off the debts, also a days wage every month

or quarter carried and that we buy Elder Holt a suit of clothes as soon as possible, and take up a collection to assist Elders Blackburn and Scott families as they are called out to go preach without purse and scrip and to pay Elder Washburns debt.

My Mother was at my house today and Ellen my sister and Daughter. She asked by wife if we should go to America if our Abraham sent. She said Yes.

30 - today at work

May 1- same today

2nd-

**1855**

**1856**

**1857**

Jan. 1st, 1857. This morning, not being at work, I went to my father's house in Swinton, I with two of our children and Amos Wolstoncraft. The day was fine. I got home by 10 p.m.

Friday, Jan. 2. I went to work at 8 o'clock this morning and at night I with my wife went to my father's house as we were called to a family party. We had a good time together. Our Abraham and Peter and their families were talked about.

Saturday, 3rd. This morning I walked from Swinton as I had to be at work at eight. It rained all the way so I was wet. At night I went to meet my wife and children to Market Street and called at Brother Thomas' house. It was wet.

Sunday. This morning we met together though there were but few came of the Saints. It should have been our fast day but some had forgot it. The anti Mormons are doing their best to kick up a row but the Saints will not have anything to do with them. There has not been anything extra this week. Friday night we met in council. We had a good time together. There was but little money come in.

Sunday 11th January. This morning we met as usual. We had a good time together through the day.

Monday. I went to work at 8 o'clock this morning. Same all week.

Friday 16th. Tonight we met in council. There were not so many of the brethren came together. There wasn't much business done, only money business.

Saturday. This morning I went to Swinton. I got home by 12 o'clock, called at Brother Thomas'. His wife had been delivered of a son. Our folks seem to be unsettled in their minds. They wanted to hear from our Abraham and Peter. I told them to wait a bit.

Sunday 18th. This morning we met together. Pastor Damsa, Brother Browning and Brother Walker were at our room. There were a goodly number of Saints present. The brethren spoke on the first principles. We had a good time together. 1 There were a few anti Mormons present but did not say anything. After noon we had a good time together. The Spirit of the Lord was with us. At night I went to the Hulme room. There were a goodly number present. Two got up to ask questions but the brethren put them out. Brother Damsa and Browning preached on faith and work, giving their testimony of Joseph Smith being a Prophet of God.

Monday, Jan. 19, 1857. I went to work at 8 o'clock but work has been very slack and continues to be.

Wed. Jan. 21. Tonight I went for the Stars.

Fri. Jan 23, 1857. We met in council at night. There was no particular business done, only money matters.

Sat. Tonight I went with my wife to the market to buy two glasses. President Bunting came to our house about 7 o'clock for some money. He received two pounds. I went with him to post office but they were shut up at the stamp office. He went to one of the shops in Market Street and got some stamps and posted his letter at Higwood.

He requested me to go to lecture on 22nd of March. I called at a shop in Oldham Street and bought some combs for Sister Jones and Bentum to take with them to the valley and other things.

Sunday morning 25th. We had a good time together. The Spirit of the Lord was with us, though but few came together. Afternoon President Bunting met with us. There were a few of the anti Mormons met with us but did not say anything. We had a good time. Tonight we met with the tract society and had a good time together. The Spirit of the Lord was with us. We talked over respecting the new tracts and the different circulars.

Monday, Jan. 26th. I went to work at 8 o'clock but work is too slack. I got in four of five parcels of the tracts.

Jan. 28. Tonight I went for the Stars and Journals. I called at Heywood and bought some books too. I got home in good time as was very cold. There has been much snow this year.

Friday. We met in council. I showed the brethren what I had done in tying the books. They said I had done right, both books and box I had bought. We had a good time together. Brother Ashman was appointed president of the tract society.

Saturday. I remained at home mending my family's boots.

Sunday. Feb. It being first day of the month, went to the room fasting. There were but few of the sisters came together. I called on all the brethren to speak their feelings, both young and old. We had



a good time together. After noon the anti Mormons came, before we had closed our meeting. We had a many speak their feelings.

Feb. 3rd, 1857. I went with Brother Steel with their tract as Brother Ashman was going to organize them to go out with the tracts on Sunday next.

Wed. Tonight I went to Hulme for the Stars No.6.

Thurs. Tonight I met with the Islington Districts and Jasy (?) as Brother Ashman was going to set the Saints going on Sunday next. We had a good time together. The Spirit of the Lord was with us.

Friday. We met in council. Brother Scott came and humbled himself and asked the brethren to forgive, which they did and suspended Sister Teasdale for one month for neglect of duty. We had a good time.

Saturday, 7th, 1857. Afternoon Brother Oliver and Pastor Romney came to our house. I invited them to the party that the sisters were having tonight in Brother Cottrill's room or workshop. We had a good time together in singing and Pastor Danna was present. The blessing of peace was present with us.

Sunday, Feb. 8th. This morning we met as usual. Pastor Danna was with us and read Brother Brigham's council from the No.7 of the 19th Volume and Brother Pratt's remarks on the same. We had a good time together. Every heart seemed to say "amen". Elder Danna went with me to dinner. After noon some of the anti Mormons came to our room while Brother Danna was reading a hand bill which had been given by one of them, inviting the Saints to a lecture and tea party. One Roberts got up and said that it was false, we were not invited to the tea party. I told him if he did not sit down we should put him out of the room. After the close of the meeting this Roberts came to me and requested me to turn my back on the American Elders and teach the first principles and he would assist me and find others that would do the same. I told him to go on. At night I and Brother Thomas went with Brother Danna to the

room in Hulme. Brother Danna preached and read the Star as did in Manchester. There were a many anti Mormons present. One was put out.

Monday, 9th. I went to work at 8 a.m. but very slack.

Tuesday, 10th. Same today. Tonight I went to Jersey st. meeting. There were but few came together but we had a good time together.

Wed. 11 Feb. 1857. Tonight I went for the Stars. Weather cold. Tonight we met in council. There was not so much business done but we agreed as a council to comply with the council of Brother Brigham and President Orson.

Saturday, 13th. Tonight I administered to Brother Thomas' family. I went with Sisters Jones, Bentum to get their tins.

Sunday, 14th. This morning I with the brethren from Newton went to Hulme room as it was our Priesthood meeting. There were a good number of the priesthood present. Elder Bunting presided. Elder Romney and Danna were present. The news in the Star was the main subject. All seemed to join in with it. We had a good time together. The Branches were reported in good condition.

Monday, 15th. I went to work at 8 a. m. Tonight I went to Newton District as Pastor Romney and Elder Oliver were there. We had a good time. Pastor Romney gave a statement of his receiving the gospel. I went with Sister Jones again to buy other tins.

Feb. 17, 1857. I with Brother Thomas went to Clayton as Pastor Romney and Oliver were there. We had a good time together.

Feb. 19th. Tonight I went for the Stars.

Friday, We met in council. It was proposed that Brother Curtis be ordained Teacher. Carried. We had a good time together though not so many present.

Saturday, Feb. 21. Today I worked till 2 o'clock. After dinner I went to Brother Cottrils to see the room that he works in as we had

agreed to take it for one month if it would do for us but it wants repairing. After that I went with Sister Jones, Sister Bentum and Brother Thomas for their tins. They got all but one for six shilling. We then returned home. Sister Jones' father sent for the News of the World to look at as there was Wm. Hartle's letter stating their suffering on the plains.

Sunday, 22nd. This morning I went to the room at half by ten. There were but few of the Saints as they had not returned from distributing their tracts. There were two strangers present. I spoke from 1 and 2 Epistle of John exhorting them to diligence. Afternoon we met together. I was there by 2 o'clock as the anti Mormons said they would disturb us this afternoon but we appointed four of the brethren to stand at the door and not let them that had disturbed before come in. We also had two police in attendance. One Luke Seddon began to speak near the room but the police ordered him off. There were about a dozen strangers in the room. We had a good time. The brethren bore their testimony to the work of God. The Spirit of God burned in my bosom like a fire so that I stood forth with boldness and testified to the work of God. At night I went with Brother Thomas to attend to his wife as she was sick but before I left, she was much better and began to laugh and talk.

Monday, 23, 1857. I went to work at 8 a.m.

Tuesday, Feb. 24th. I went to work at 6 a.m. as we were rather better for work. I remained at home tonight writing in my journal. I wrote to Brother Hubbard to ask him if he knows anything about our Abraham and Peter.

Wed. 25th. Tonight I, with Brother went for the Stars.

Thursday, 26th. I remained at home writing and straightening my accounts.

Friday 27th. Today there has been a trial of one of the anti Mormons at the Newbaley for disturbing the Saints last Sunday night. He had to pay expenses. Mr. Maude would not hear them. Tonight we met

in council. Elder Bunting was with us. Elder Oliver from Stell and Brother Leer came to go to be baptized. I went with them. Brother Layter, Dugdale and Ashman. President Buntins said Elder Dilly would be with us on the Sunday next. We had a - good time together.

Saturday, 28th. I worked till three o'clock this afternoon. The weather has been fine one day, wet another all week.

Sunday, March 1, 1857. This morning I went to the school as Brother Later could not be there. Elder Dilly and President Bunting were at our room. We had a good time together. The Spirit of the Lord was with us in testimony and instruction. Brother Bunting and myself were confirmed in the afternoon and Brother Titensor's child was blessed by Brothers Dilly and Bunting. Bunting was mouth. Brother Thomas and wife went to our house to tea. Brother Spencer came and brought his tracts and said it was no use of him beginning to pay his tithing, he could not do it.

Monday, 2nd Mar. I went to work at 6 a.m. Same Tuesday. Tonight I went up to Platting District meeting. Brother Thomas Titensor was present. We had a good time together.

Wed. 4th. Tonight I went to Brother Walker's house to go to Cayton as some of the brethren were going to be rebaptized. Irebaptized Henry M. Cracking, Whiteley Dannials, Lee Walker, I. Steel, I. Stansfield. Fine night but cold air.

Thursday, 5th. I went for the Stars.

Friday. Tonight council. We had a good time together.

Saturday. Worked till 3 o'clock. Brother Danna came to our house. I with Brother Thomas went to market then returned home.

Sunday, March 8th. I received a letter from Brother Hubbord respecting our Ab and Peter. This morning we met together. I spoke on Jesus and the Samaritan at the well. The Spirit of the Lord was with us. One stranger present. Afternoon we had a good time

together, at night I with Brother Thomas went with Brother Me Cracking, as there was a little difficulty with a few of the Saints of that district. Brother Dannials humbled himself before the Saints. All forgave him. We got home by 11 o'clock.

Monday, March 9th. To work at 6 a.m. At home tonight. Not so well.

Tuesday 10th. Same today. I worked till 8 o'clock tonight. Same all week. Brother Dable went for the Stars as I worked till late.

Friday. Tonight we met in council. Pastor Romney and Elder Oliver were with us. We had a good time together. They gave some good instruction respecting the law of reformation and the valley.

Saturday. Tonight I went to my father's house. All well. I went to tell them the news that I had received from Brother Hubbord who was the Bishop of Willow Creek settlement. I went to see after another room tonight but did not settle matters.

Sunday, March 15, 1857. This morning we met together though there were but few. We confirmed all that had been rebaptized that were present. After noon we confirmed those that were not present in the morning. We had a good time together. The Spirit of the Lord was with us. I left about half by four to go to Heywood as I had to lecture there at six o'clock at night. I had a job to find the room as the people said they didn't know where the room was. There was but one stranger present, a manufacturer. There were but few present. I spoke near an hour and half on the benefit of the atonement of Christ though there was not much present of the Spirit. I returned by 9 o'clock train. Weather stormy all day.

Monday 16th. I went to work at six. Not so well today.

Wed. Tonight I went with Brother Dabell to buy a stove. We bought one in Swan for sixteen shilling and one for bringing it home. Seventeen shilling. I bought two cash books and three blue lines at 1-8 each then we went for the Stars. Sister Oliver told me and Dabell about the law that the anti Mormons sent for tearing one of



their coats. They had to pay half of the expense and Brother Henry (can't make out name.) for the mending of the coat.

Thursday 19th March. I remained at home tonight as our Mary was not well.

Friday, 20th. Tonight we met in council. We had a good time together. There was more tithing paid last week.

Saturday 21st March. Our William came to our house for me to go with him to buy him a box. When I got home some of the sisters had been to our house for me to go to see Sister Jane Benthmum as her father had taken all her clothes and money and was keeping her undressed in the parlor all day. I with Brother Thomas, Brother Grimes and Sister Catharine went to see her and her father. I asked her if her father objected to give her her clothes. She said "Yes." He asked me what I had got to do with his business. I said "Nothing particular." He ordered us out of the house. We then went to the police office but he said he could not do anything with it. He said we might go get a warrant for him or she might tie two sheets together and escape them.

Sunday 22 March. This morning we met together. We had a good time. Sister Jane is still fast. This afternoon we made to relieve Sister Jane, 15 Shilling 10 Pence collected. She sent for Sister Hannah but she must not see her alone. Her father was present all the time. Sister Hannah told her what we were going to do. This afternoon we had Elder Carrigin. We had a good time together. The Spirit of the Lord was with us in testimony. At night I with Brother Thomas went to Hulme room. Elder Carrigin spoke for some time on the knowledge he had of the Prophet Brigham and the work of God.

Monday, 23 March. I went to work at 8 o'clock. I left work at 9 o'clock to go for a warrant for Mr Benthum. I called at Mr. Pendlebury's to hear what news. Sister Hannah went to see Jane but she said she could not stand to see her father put in prison. At night I took her to Brother Steels at Platting.

Wed. 25th. This morning I went to the Victoria Station to see Sister Hannah and Brother Dannels and McCracking. At night I with Sister Jane went to station to go to Liverpool but we were too late for the train so we stopped till half by ten at night. Wet night.

March 26, 1857. We lodged at No. 17 Huter St., Liverpool. We got up this morning and went to the Station to meet Ellen Pendlebury, Sister Hannah and others that were coming by the first train. We took them to where we had been lodging to get breakfast then we went to the vessel. Got the lodging in the ship at half by twelve at night. She went into the river. I got up and walked the deck till four o'clock morning cool. I returned home by forty minutes by nine train. After dinner I remained at home.

Friday 27th. Worked all day. Council tonight. I told them how I left Sister Jane and Hannah. We had a good time together.

Saturday 28th. This morning there is quite a stir in town as the elections come off today. Potter and Turner are returned instead of Bright Giphson. Tonight was our priesthood meeting. There were but few came together as it was very wet. Elder Benson was present and two other brethren from the office. We had a good time though it was late when I got there. We agreed to have a fast day tomorrow.

Sunday 29th. This morning it began to be very wet. We met in Conference. We had a good time together. The Spirit of the Lord was with us in instruction on reformation. The anti Mormons came but could not go in. Quarterly Conferences would be done away. We'll hold them twice a year.

Monday. I remained at home tonight. Tuesday. Same today.

Wednesday. Tonight I went for the Stars.

Friday, 3 April 1857. Tonight we met in council and three of the brethren, Brother Drydale, Bates and Elder Alonza Dabell, Priest, volunteered to go out in the ministry.

Saturday 4th. Tonight I went to rebaptize Brother and Sister Martin in the channel. I have been working all week picking up a silk warp which has been a tiring job to me. Week wet.

Sunday. I with Brother Thomas went to Newton to see Brother Russon. We got five off of his request. We met as usual. I spoke a little on the principle reformation and several of the brethren spoke. First rate afternoon. We had a good time. We passed the sacrament and reconfirmed about ten.

Monday, 6 April, 1857. I went to work at 6 a.m.

Tuesday. Same today. I with Brother Thomas met with the Jersey Street Saints. There were but few came together. There was not much of the Spirit of the Lord there. We exhorted them to diligence in the work of God.

8th. Tonight for the Stars.

Friday. Tonight we met in council. We had a good time together. Elder Spencer requested to be cut off as he said he could not pay his tithing nor would he do for anyone unless the Lord told him Himself, so we cut him off at his request. Sister Tesdale was cited to attend. She came and same as she has been for years said she would do her best to mend. We gave her a month to mend in. John Mather was cited to attend next council night for neglect of duty.

Saturday. This week has been a hard one to me, all the time being silk picking. A letter came to hand on Tuesday. Our William brought it from our Peter. It came to Mr. Yelder. It gave a good account of the valley.

Sunday, April 12th. This morning we met together. The weather was very cold and snowed all day. Afternoon Brother Oliver came and we had a good time together. The Spirit of the Lord was with us.

Monday. I went to work at 6 a.m. Tonight Brother Romney and Brother Oliver and us met at Brother Harves house where Jersey

Street meeting is held. There were but few Saints came together. Pastor Romney gave us his experience with Joseph, said he was a good man. We had a good time together.

16th, Thursday. Tonight Pastor Romney and Oliver were present at Islington meeting. We had a good time together in testimony and talking about reformation.

Friday. Tonight we met in council, when Joseph Carkes brought a note requesting to be cut off. We cited him to answer to the note.

Saturday, 18th. The weather has been both warm and cold.

Sunday, 19th. We met this morning. The Spirit of the Lord was with us through the day. We had a good time together. At night I with Brother Thomas Dugdale and Brother Leter went to preach in the open air. There were a few came to hear.

Monday 20th. I went to work at 6 a.m. I remained at home tonight, writing. Wed. 22. Same tonight.

Thur. 23rd. Same today. Tonight spent the time getting the Stars and tracts ready for the brethren.

Apr. 24, 1857. Tonight we met in council. Joseph Cottril Jr. was cut off at his request as he would not come to council. Brother Bramhall came forward and confessed his sins and we forgave him. We had a good time together. We released Brother Dugdale from all duties in the Every Street District as he was going with Brother Dabell to labour in the Preston Conference.

Saturday. It is cold and wet today.

Sunday, April 26th. We met together this morning. I used part of the 17th Star, Brother Pratt's remarks and Brother Brigham's Epistle and all seemed glad. Afternoon Joseph Cottril Jr. was cut off. We had a good time together. The Spirit of the Lord was with us. The weather is very cold.

Monday. I went to work at 6 o'clock a.m. I remained home at night.

Tuesday. Same today but I went for the Stars and Journals. There were some good instructions in the same. I called at Every St. meeting as I was going home. There was a good meeting. I remained at home tonight writing in my journal.

May 1st/57. We met in council when Sister Waters was cut off for neglect of duty and accusing the brethren, also Mary Taylor for the same. We had a good time together.

Saturday 2nd. I went to my father's house. All were well. We had a little on Mormonism.

Sunday 3rd. This morning we met fasting. We had a good time together. Brother Thomas read the Editorial in the Star No. 18, when all seemed to rejoice. Afternoon I read Brother Kimball's lecture from the Journal No.5 on reformation. The Spirit of the Lord was with us in testimony. At night I with Brother Thomas went to Clayton District meeting as we had to visit Brother Whiteley, Sister Scott and Buch Mills and cite them to council. We had a good meeting with the Saints in testimony. Richard Mill's mother said he must go to church school. He is young and under them. We met at Sister Blagburn's house. Had a good time.

May 4th. This morning I went to work at 8 a.m. Work is very slack. The weather continues cold. Tonight I went with the brethren to see if our room was ready, but it is not ready yet as the man has been sick.

Tuesday, May 5th. This morning I went to see Prince Albert and Shute go to open the exhibition at old Trafford. There were a many thousands of people in town.

May 6, 1857. I went to work at 8 a.m. Worked all day. The Queen's monument has been opened by Prince Albert at the Peel's Park. There were a many present. Sister Greenhalgh went with our Ellen.



May 7th. Went to work at 8 a.m. but very slack in orders.

Friday 8th. Same today. Tonight we met in council. Thos. Whiteley, Sister Scott and Richard Mills were cut off for neglect of duty, also Elizabeth Teasdale for neglect of duty.

Saturday 9th. This afternoon I went to my father's house in Swinton. We had some conversation respecting the valley and Saints. He said that he thought that they were not the people of God or He would not let them suffer as they have done. I returned home by the ten o'clock bus.

Sunday. This morning my mother and sister Sarah came to our house as I was going to the room. We had a good time though there were not so many present. I asked my mother and sister to go with me to the room but they said they were tired. One of the anti Mormons came to our room and gave me a note saying he was a truth seeker asking how much salvation there was by going to Salt Lake than in England. I and Brother Thomas went with my mother and sister to Market St. to the bus. It commenced to be very cold and then to rain so that it was not fit for outdoor preaching.

Monday, 11th I went to work at 8 a. m.

Tuesday 12th. Same today. Tonight I went for the Stars.

May 13/57. I went to work at 8 a.m.

Thursday 14th. This morning work at 6 a.m. Tonight I went to Istington meeting. We had a moderate time together.

Friday 15th. Tonight I was elected to go to our trade club but I got a substitute. We met in council. There was not much business.

Saturday 16th. I remained at home till late in the afternoon. I then went down town to see if I could buy a box for Brother Owen of Hulme. I called at an auction and bought some knives and forks for 1-4, one half down, but the boxes were too large.

Sunday 17th May. This morning I went to Hulme to see the brethren respecting the going of in (I can't make it out.). It was priesthood meeting. We had a good time together. The brethren gave a good report of their branches. Tonight I went with Brother Hallows to dinner and tea.

Monday. I went to work at 8 a.m.

Tuesday. Same today. Tonight I went for the Stars.

Wed. Same. Work at 8 a.m. as we were rather slack.

Friday, May 22nd/57. We met in council tonight. I had to go to my club being elected committee man for our shop but I got back as soon as I could. Brother Cunliff came from Hulme to say that the Hulme Branch was going with us to Dumkin Park in Wihit week. It was proposed and carried that Mary Cottrill be cut off at her request. Brother Thos Titensor and me witnessed. She did not say much but we must cut her off; Joseph Cottrill, her husband, also James Scott if he does not come up on Sunday and confess his sins. Brother Jonothan Chatherton and Brother Lee cited him.

Sunday, 24th. This morning we met together. There were but few. Brother Romney and Elder Oliver met with us on their way to Newton as the Saints in Newton were opening a room for preaching. Afternoon and night we had a good time. Both went with me to dinner. We had a good time at night. I with Brother Thomas and Joseph Young went to Newton room. It was nearly full. Brothers Romney and Oliver preaching.

Monday 25th. I went to work at 8 a.m. Tonight with Brother Thomas I went to visit Brother Jonathan Leach as he had send in his license on Friday last. He said he had no fault to find with anybody but could not pay his tithing. We went to visit Joseph Bradbury. He said he had made up his mind not to have anymore to do with the church at present.

Tuesday 26th. Tonight I went for the Stars.

Friday 29th. Work at 8 a.m. this week. Tonight we met in Council when Jonathan Leach and Joseph Bradbury were cut. We agreed to buy a ball bat to take for games or amusement.

Saturday 30th. Tonight I with Brother Martin went to clean our room to get it ready for meeting next week. Brother and Sister Young came to help us.

Sunday, May 31st. This morning we met as before but there were not so many present. Afternoon we had a good time. At night we went out to preach to the people. We spoke in two places and had good hearings. I, Brother Dugdale, Joseph Young and Martin bore our testimony to the work of God. After that I went to Hulme to pay the money that I had received for tickets to go to Dunnum Park. I paid to Brother Cunfill 1-10 for 60 tickets at 6 pence each. Brother Thomas and Joseph Mycock came also. We returned home all together. They went to preach at Chattam Hill.

Monday, June 1st. This morning I went to work at 8 a.m. We worked late.

Thursday. After dinner we met in council in our new room to do our business to get ready for the morning.

Friday, 5th June. We met at our room then went in procession to Oxford Road Station. Got there by 7 a.m. There were a many wanted tickets. I got 118 more tickets but had to wait till 9 o'clock, till the clerk came. I with Brother Bunting went to get 118 tickets. We had a good time together at Dunnum Park. I lost our Mary for some time but she came again. She had been with Sister Hill. As we were going to go it commenced to rain but did not do so much till we got to the station. I with a few others were left till the next train. Got home by 11 p.m. well tired. We agreed at the park to go tomorrow to Phillips Park.

Saturday, June 6, 1857. This morning we met according to appointment. There were not so many as was expected. We went to the park then Brother Mycock and Mr. Bricking went and got

the same field as we had last year. Mary Moorcroft and girl came last night. Pastor Romney was with us and Brother Bunting and the traveling Elders. We had a good time together. Returned home well satisfied. The Lord was with us.

Sunday, June 7th. We met this morning as usual. There were but a few came together. We had a good time. Pastor Romney was with us in the afternoon. At night I with Brothers Dugdale, Young and Martin went and preached at two different places. We had a good hearing.

Monday, June 8th. I went to work at 8 a.m. very tired. Tuesday, 9th. Same today. I did not go out much this week.

Sunday, 14th. We met in council this morning. The following were cut off from the church: Thos. Wood, Teacher, Sarah Wood, Elijah Wood, Selina Wood and Jane Wood for breaking their covenants. William Lilly was cut off for neglect of duty and drunkenness. We had a good time through the day. The Spirit of the Lord was with us.

June 15th. This morning I went to work at 6 a.m. Weather fine and warm for some time this week. I went for the Stars. We held our week night meetings in our new room.

June 21st. This morning we met in council. There was no particular business. A few were cited to be here next Sunday. There were not so many came together this forenoon. Afternoon there was middling. We had a good time in testimony.

Monday, June 22nd. To work at 6 a.m.

Tuesday 23rd. Same today. At night I went for the Stars as I was going to Clayton tomorrow night.

Wed. 24th. Tonight I went to Clayton District. We had a good time together. The Spirit of the Lord was with us.

June 28th. This morning we met in council when the following members were cut off: Sarah Smith, Harriet Dabell, Joseph Stansfil, Mary Giles, Maryan Giles, Ann Barrow, Sister Titensor (maiden name, I don't know her married name). There were middling of the Saints came together. It is reported that Brother Parley is shot by one McLean. We had a good time together. I remained at home to get my report ready. Our Mary and children have gone to my fathers to see the Queen tomorrow.

Monday, 29th. Queen has come to Worsley tonight.

July 5/57. This morning we met in council. Catherine Butterworth was cut off at her request. It was our Priesthood Meeting. President Benson, Brother Romney and Scott and all our traveling Elders were there. We had a good time together. It was our fast day. The Spirit of the Lord was with us. There were good instructions respecting emigration, the duty of all, on the first principles of the gospel.

June 29th (appears to be out of order in journal.). Tonight I worked till 8 p.m. as we were helping to take stock.

Tuesday June 30th. I went to Swinton to see the Queen\*. There were a many flags flying up and down the town. There was an arch of evergreens in Saint Ann's Square, an arch at Albert Bridge, one at Winsor Bridge, one at Pendleton and one at Swinton near to where my father lives.



There were six carriages and a few of Warsley Cavalry with her to Pendleton then she was met by about three hundred more soldiers and went to the exhibition at Old Trafford. All mills were stopped for some miles around. I remained all night at my fathers.

July 1st. This morning I walked to work. We should have started at 8 a.m. but it was ten. Wether has been broke for some days.

Tonight I went with Brother Debell (or he with me rather) for the



Stars. Brother Benson and Brother Scott came to town tonight. We saw them at the Conference house.

\*In May 1857 Prince Albert arrived in Manchester, one month before the Queen, to open the Art Treasures Exhibition and also inaugurate one of the first portrait statues to be erected of Queen Victoria during her reign.

Thursday, 2nd. Tonight I met with the Saints in our room and read the news respecting Parley and exhorted the Saints to be faithful to their God.

July 5th. Tonight Elders Ray Scott and Benson spoke on the first principles, the progress of the work of God in our day. I went with Brother Hallows to tea. His son, John, had sent two California papers.

Monday July 6, 1857. At work at 6 a.m. At night I went to Hulme with our Branch report as it was incorrect on Sunday. President Bunting, Oliver and Foscut were there.

Tues. 7th. Tonight I remained at home to write. Brother Thomas Titensor came up. Wed. 8th. I should have gone for the Stars but Sister Isabella Hartte said she would bring them.

Thursday. Tonight I met with the Saints in our room. There were not so many present. Elder Oliver was with us. We had a good time together. I read a little from the Star respecting those who came to the valley with their hand carts.

Friday, July 10th. Tonight I remained at writing in my journal as I was behind. Saturday, July 11th. Tonight I went with Sister Greenhalgh and two of our children to the Victoria Station as they were going to Alchimoor to Sister Moorcrofts. I called at Brother Thomases as I was coming back but he was gone to Hulme to do a little business for Brother Wycock.

Sunday, July 12th. This morning we met in council. We had a good time together. I laid the business of the priesthood meeting before the brethren respecting the penny emigration fund. There was 2-8 112 paid down by the brethren, 10 112 more paid in afternoon as a start or beginning. Brother Bunting came to our meeting in the afternoon. We had a good time together.

He announced to the Saints all that were not rebaptized were cut off and they could not partake of the Sacrament. Some seemed much excited by it. At night I went to Clayton District and met with the Saints at Sister Blegburn's house. We had a good time together. Brother McCrasky and I spoke to them, giving them instructions to go on to perfection. I went to buy some memorandum books for the Saint.



Monday, 13th. I went to work at half by six a.m. working till late. At night I remained at home writing in my journal.

Tuesday. Tonight I went for the Stars and Journals. I went by the meeting, it being held at Brother Oliver's house as Rigby had given it up. We had a good time together. The house was full. The Spirit of the Lord was there.

July 15/57. At home tonight.

July 16th. Tonight I went to the meeting. We had a good time together. The Spirit of the Lord was with us. There were not so many came together.

Friday. Tonight I went to our trade club. They were appointing different officers or nominating them.

Saturday. I worked till two o'clock. We have been going till two. I went with Mrs. Greenhalgh to buy some fruit then I called on

Brother Thomas to go to Salford Station to see if the forms had come from Bury but the offices were locked up so we met the brethren with the cart and turned them back again. I went with Brother Thomas to Sister Lamb's to see them as they wanted to be rebaptized. They had received a letter from their father, Joseph Mesuria. He said a many things against Brother Brigham and the church.

Sunday, July 1857. A little before 8 a.m. we met in council this morning. There were but few of the brethren came together. We passed a motion that we agree with Brother Benson and Brother Romney respecting those not baptized not having the sacrament. Carried. Forenoon there were a few came together. I spoke to them from 29 Chapter of Isaiah, 1st Chapter of the Book of Mormon showing the signs of the times correspond with the times. Afternoon we partook of the sacrament. We had a good time. Confirmed three and cut off Sophia Athworth for breaking her covenant. There was 12 112 paid to the penny fund. At night Brother Thomas and I went to Newton Branch. There were but few, six besides us so I said I would rather preach in the street so we went about half a mile in the village and spoke a short time on the first principles. Returned by the half by eight bus as we wanted to see Brother Hargraves respecting a letter which had come from London stating that Sister Guttridge had died and left 22,000 pounds and she left Brother Franklin to see to it. We thought it best to send to Brother Pratt. We did not see Brother Hargraves as he had gone home.

Monday, 20th. I went to work at 6 a.m. At night I went to our room to get the gas put in and look at the forms.

Tuesday, 21st. Tonight I went for the Stars. Called at the room. The pipes were part fixed up. Brother Dugdale went with me to Hulme. We spoke at the meeting. Had a good time together.

Wed. 22nd. Spent tonight writing in my journal.

Thursday, 23rd. This morning my Sister Greenhalgh went to Radcliff. She said to get work to get some money to emigrate with. Tonight I met with the Saints in our room. We had a good time together. The Spirit of the Lord was with us.

Friday. This afternoon our gaffer sent me with my ack stretcher to Mr. Suggitts Red Bank. I called at the market as I was coming home. I stopped there till nearly 9 o'clock with Luke Fletcher, James Ogden, Henry Mcguire and others talking about our trade club. When I got home Brother Bunting was at our house. We talked over matters.

Saturday, July 25, 1857. I worked up till 2 o'clock. Sister Isabella Hartle went to Newton so I had to stop in the house till she came back. She was gone to the funeral of William Rosson's child. Her aunt requesting me to let her go. Sister Isabella was out of shop so our Mary agreed to go get work if she would look after the house. I went to help clean the room. I washed the frames and seats.

Sunday morning 26th. We met in council. We had a good time together. The Spirit of the Lord was with us. Forenoon Brother Young read from the Star "The History of Joseph Smith" and the editorial of the Star 26th June. Afternoon we had a good time together. The Spirit of the Lord was with us. I exhorted the Saints to diligence. At night we met to preach in our new room. There were not so many of the Saints present. Brother Thomas, me, Martin Hargraves, Rob J. Dugdale and Brother Harvy spoke to the congregation. We had a good time together.

Note: (There is a lapse of six months here. The journals were written in small notebooks, very tattered and torn.)

## 1858

Feb. 4th, 1858. Tonight met with the Saints. We had a good time together.



Feb. 5th. At home. Saturday 6th, returned home by bus as I went by my fathers.

Sunday morning I walked out with my children in the field as it was our Fast Day. I walked to (can't make out.) being too late for the morning train as our Abraham detained me by refusing to go back. I got to the room by half by three. We had a good time together. Day was fine time.

Monday, 7th. At work at 8 a.m. We met together in council at night. We had a good

Tuesday, 8th. At home.

Feb. 9, 1858. This morning the mill is stopped as the (can't read.) is off. We worked till dinner. I went to Hulme for Stars. Brother Oliver and Croft were at home. Called at Brother Hallows.

Feb. 10. All well. I went home this morning, spent the time in the garden.

Friday, 11th This morning I with Luke Fletcher returned to our work by 8 o'clock. Sunday 21st Feb/58. I remained in town as my Sister Greenhalgh is coming today. We had a party last night. All well and a good time. Elders Oliver and Croft were present. Met together in Hulme as it is our Priesthood Meeting. Elder Rofs (1) was present. There were a goodly number of the brethren present. We had a good time together. It was counsel that the Presidents only pay their rents and gas bills out of the tithing and that they keep their poor by donation. We had a good time through the day. Sister Greenhalgh was present. I went with her to the station at night.

Monday, Feb. 22nd. I went to work at 8 a.m. At night we met in council, laid matter before the brethren and agreed to counsel. We had a good time.

24th. I went for the Stars with Brother Young then met with the Saints. There were but few present. Wesley Grayham made some

sort of a statement respecting the Saints being all wrong. I forbid him to speak in the meeting anymore.

Feb. 26th. At home.

Feb. 27th. I went up to Swinton having bought a few things for our folks. I got home by half by 8 train. All well.

Sunday, Feb 28. This morning I walked with the children. Returned by train to town. Met with the Saints. We had a good time together.

March 1. At night met in council when the brethren had been appointed to see the Saints in Clayton District. All willing to pay their tithing. We had a good time.

Friday 2nd. At home.

March 4th. Very snowy tonight but few Saints present. Spent time at home writing in my journal.

Saturday, 6th. I left work at one. Returned home by 20 to 4 train having brought some print for my family and sisters. The week has been cold and frosty.

Sunday, March 7, 1858. I returned to town by 23 to 1 train. It snowed a little being very cold this afternoon. Met with the Saints. There were two strangers there. They had come intending to disturb our meetings but I told them that they had better retire or hold their peace as our room was licensed so they retired but one of them returned again but did not say anything. Elder Oliver preached to us at night on tithing. I paid him all the money we collected at our Fast Meeting.

Monday, March 8th. This morning there was much snow fallen. At work at 8 a.m. Tonight, met in council. We had a good time together. They gave a report of the Saints.

Tues. Mar. 9. Snow today. Very cold. I went for the Stars and Journals.

Mar. 10th. Snow today. Tonight I went to see Brother Thomas Titenson. Much better being at his work. A good time.

Thursday, 11th. Tonight met with the Saints. We had a good time together. There were but few of the Saints present.

Saturday, Mar. 13th. Raining today. Snow nearly all gone. The rivers high water. It has snowed every day this week. I bought a little twill, calico and print. Returned home by 20 to 4 train. All well at home, but a little cold.

Sunday, Mar. 14th. This morning it was wet and cold. I returned to town by 23 by 1 train. It rained very heavy all the way till I got to town then it was somewhat fine. Met with the Saints. There weren't many Saints present. Elder James Bond and his wife came in the afternoon. We had a good time together. At night Brother Bond spoke to us on obedience, the necessity of paying our tithing or going out of the Church. There were a few youngsters present but they did not stop long as I told them they must behave themselves or go out. We had a good time together. .

Monday, 15th March. This morning I went to work at 8 a.m. The weather was warmer. Tonight we met in council. There were but few came together. Brother Stansfer came before the Council and acknowledged his indifference and said he would pay his tithing. The brethren gave a report to the Saints. We had a good time.

Tuesday, 16th. At work at 6 a.m. At home tonight writing in my journal.

March 17th. Went for the Stars.

Thursday, 18th. At meeting tonight Brother Croft requested me to speak to the Saints. I did for a short time exhorting them to live their religion. Brother Croft told them that all must pay their tithing or be cut off.

Friday 19th March, 1858. At home.

Saturday, 20th. Today I worked till 4 o'clock and went home by 5 o'clock bus to Crestwich with Luke Fletcher, J. Redford and Thos Walker. We went to Mr. Simpson to get a check to draw James Grady who is dead. When I got home I turned our garden soil over ready for seed. Weather fine.

Sunday, 21st March. This morning I went to walk in the fields with our children as the day was fine. I got to town by 23 to 1 train. There were but few in the train. Met with the Saints. Only a few came together but we had a good time. At night Brother Thomas and I spoke on living obedience.

Monday, March 22. Went to work at 6. We met in council. There were middling of the brethren there. Brother Walker came to the council and said that he had paid more than tithing. Only 45- having come into their house since last February and he had paid 5 pounds. We received his report and we had a good time together.

April 1st, 1858. Tonight I went home as we are playing tomorrow. We worked till 8 p.m. and went home by the half by 8 train with Joseph Redford and Luke Fletcher.

Friday, 2nd April. This morning I gardened a little. Sowed some felice, mustard, cress, radishes and a few sherlots. The day was cold. The Forresters of Radcliff and vicinity with three bands of music. At home all day, Good Friday, as I have to go to work in the morning at 6 a.m.

Saturday. This morning I went to work, got off by 3. Started 10 minutes to 4 got to work at 6. Rather tired. Worked till 2 p.m. Our Mary and Sarah Holt came to town but it was wet nearly all day. I got wet in the morning. Returned home by 7 p.m. train. Well tired. We intended to go to Sister Moorcroft's and my father's but it was too wet.

Easter Sunday, April 4th. I left home by One o'clock to go by train as it was our Fast day. I got a little dinner or lunch. Met with the Saints at half by two. We had a good time together. Put in 9-4 fast

money. At night we met again. Brothers Joseph Young and Thos Hill spoke to us on obedience and we had a good time together through the day.

Monday, 5th April/58. At work 6 a.m. till 6 at night. We had a good council. We cut off Mary Stones, Rosemond Stones for neglect of duty and not paying tithing. Brother Young was appointed to preside over Jersey. Bro. Thomas Titensor was retired. Bro. Steel was released for a month from tithing but must pay it up in installments. We had a good time.

Tuesday, 6 Apr. Worked till 7 p.m. At home tonight, it being wet. Wrote a little in my journal.

Wednesday, 7th. Wet all day so I did not go out, it being very cold. Snowed all day.

Thursday. Much snow in the country. This morning I met with the Saints. Porter Oliver came and brought our Stars and Journals. They gave us some good instructions respecting fasting and collecting for the poor. We had a good time together.

Friday. At work all day. Went to club at night. Samuel Simpson was appointed to go to Charley to make two men (?) They half the expense.

Saturday, 10th. Work at 8 a.m. till 1. I went to Swinton to my father's house. I bought some bacon cold at Sister Moorcroft's then went to Clifton Station with my sister Sarah and Henry. Got home by 9 p.m. I agreed to have a quarter of a pig when they killed it on April 11. This morning returned to town by half past 1 train. Met with the Saints. We had a good time together. At night we had a good time. We exhorted the Saints to diligence.

April 12th. At home. Met in council tonight. We had a good time together.

May 1st/58. I did not go to Radcliff as our Mary came over with our Sarah. We were together at Brother Titensor's in Newton Heath. We



went to market and bought the children new straw hats, bonnet for Bella. We called at the Barrows and bought a shawl and some linen.

Sunday, 2nd. Met with the Saints today. It was Fast day. We had a good day together. The Spirit of the Lord was with us. Went to Sister Hills to tea. She was sick. At night took our Mary to Safford Station.

Monday, 3rd. To work at 8 a.m. Met in council when Robert Briggs was cut off for not paying tithing. He said he would pay tithing when he had paid his debts. It was carried also that Thos Steel be relieved from Presidency of Platting District and Bro Thos Titensor be president.

Tuesday, 4th. At work today. Went to Hulme.

Thursday, 6th May. At meeting we had a good time together.

Thursday, May 13th. Met with the Saints.

Saturday, May 15th. Went this afternoon. When I got home my wife told me it was Priesthood Meeting in Hulme tomorrow.

Sunday. Returned to town by 20 by 9 train with Brother Holt of Radcliff and two other brethren. We got to Hulme room by 10 o'clock. President Calkins, Williams and another brother came from Liverpool. There were many of the brethren present. There were good instructions respecting tithing. President Young had sent him word that he must get the names of all that pay tithing and the amounts each has paid. We gave a report of our various branches. We had a good time together. Thomas Steel was cut off for not paying tithing.

May 17th. Tonight in council we had a good time together.

May 20th. Tonight, met with the Saints. We had a good time together. There were but a few present.

Monday 24th. To work at 8. Met in council. We had a good time.

Thursday 27th. Worked till one o'clock then went to Dunnam Park by 2 o'clock train. Got there by 3 o'clock. Had a good time together. Returned by half by 9 train.

Friday, 28th May/58. We met at our room this morning at 9 o'clock. Pastor Oliver and President Croft were present. There were a goodly number present. We had a good time together. at dinner time they went up to a field in Clayton. I with Sister Isabella and two of my children went to my father's at Swinton. I called in Market Street with Brother Young to buy a ball for the bats. I gave 2/6 for it; 8 for one for the sisters. At night I went to Clifton Station. I called at Sister Moorcrofts. I also went to Radcliff Station. Our Mary and Abraham were at the station. We returned by last train. Got to my father's by 11 o'clock at night.

Saturday, 29 May/58. Went to the Saint's room in Hulme. We lost each other in town but met in Hulme. We had a good time together.

Sunday, May 30th. Met with the Saints in the morning. We went to Phillip's Park. Had a good time together at night. Went to tea at Dugdales then went to the station with our Mary and son.

May 31st. To work at 9 o'clock. Met with the council. We had a good time together. June 1/58. To work at 8 o'clock.

June 2/58. Same.

Thursday, 3rd. Same. Today met with the Saints, tonight had a good time together. Friday, 4th June. Went to club then went to Hulme with Brother Hallows. We got the Stars. Called at Hallows to see presents that son, John, had sent from California. Got home by 11 o'clock.

June 5th, Saturday. Returned home by 20 to 4 train. All well.

Sunday, June 6th. Returned to town at dinnertime. Met with the Saints. Had a good time.

Monday, 7th. To work at 8 a.m. Met with the brethren in council. There was not much business, only money matters.

Tuesday, June 8th/58. To work at 8 a.m.

Wednesday, June 9th. Went tonight for Stars. Had some council with Pastor Oliver on church business.

Thursday, 10th. Tonight at meeting we had a good time together.

Friday, 11th. At work from 6 a.m. to 6 at night.

Saturday, 12th. Went home.

Sunday, June 13th. This morning at home. Returned to town by 23 by 1 train. Met with the Saints. We had a good time together.

Monday, June 14th. Met with the brethren in council. We had a good time together. James Stanfield was cut off for not paying tithing.

Thursday, 17th. Met with the Saints tonight. We had a good time.

Saturday, 19th. Returned home by 20 to 4 train. All well.

Sunday, 20th. I met Brother Croft at Radcliff. We went to the Saint's room in Radcliff. We had a good time. The Spirit of the Lord was with us in testimony. After tea I returned to town and Brother Croft and Thomas Schofield went to Bury. I got to our room in town by half by 7 o'clock. We had a good time. Brother Later was speaking when I got there. I spoke after him for a short time. Told the Saints that it would be Priesthood Meeting next Sunday.

Monday, 21st. At work this morning at 6 a.m. At night met with the brethren in council. Had a good time.

Thursday, 24th. Met with the Saints. Had a good time. The reports in the papers respecting the Saints in Utah are conflicting.

Saturday, 26th. Returned home by 20 to 4 train. All well.

Sunday, June 27/58. I with our mary walked to Carsel Moor and met the 10 o'clock bus there. There were five of the Bury Saints come up in time. We got in Hulme by half by 10. We had a good time, a good

report from the brethren. Much of the Spirit was with us. At night I went with our Mary to the Station Safford.

June 28th. To work at 8 a.m, At night met in council when all agreed to payoff the book debt. A number of us gave in our amounts. We had a good time.

Thursday, July 1st. Met with the Saints.

Saturday, July 3rd. Returned home by 20 to 4 train. Brought our Mary a shawl (18 sh). Sunday, 4th July. At home till 1 o'clock. Met with the Saints afternoon. We had a good time together. At night I and Brother Young spoke on the subject of obedience. We had a good time.

Monday, 5th July/58. At work at 8 a.m. Met in council at night. We had a good time. We agreed to take the New York Herald for a quarter. Brother Bond brought the Stars with him.

Tuesday, 6th. At home. Tonight at the new room.

Thursday 8th. At meeting tonight we had a good time together. The Spirit of the Lord was with us. I spoke for a short time.

Friday, 9th. At home tonight.

Saturday, July 10th. Returned home with Luke Fletcher by the half past I bus from Alder Road. Then to Higher Broughter for 3 pence. Got home by 4 o'clock. Went to Bury on 7 o'clock train with our Mary and Sister Holt. Bought her a bonnet. Returned by last train. Got home by 10.

Sunday, 11th. Returned by train to town. Met with the Saints.

Monday, 12th July. At work at 8 a.m. Met in council with the brethren. We had a good time together.

Thursday, 15th. Met with the Saints tonight, had a good time together. Friday, Went to club tonight, it being election of officers.

Saturday, 17th July. I returned home by half by One o'clock bus.

Sunday, 18th July. Returned to town by 23 by One o'clock train. Met with the Saints. It was very stormy all Saturday night. Sunday but few met. Sister Rathers brought her child to be blessed. We blessed it in the name of the Lord. Had a good time together.

July 23rd, Friday. Tonight we removed the forms and all other things from the room in Curruthers St. to Ridgeway Place to our fresh room.

Saturday I did not go home till last train. Very much tired, cleaning the room ready for Sunday.

Sunday, July 25th. Returned to town.

Monday, 26th. Met in council. Had a good time in the room every night repairing the room.

Saturday, 31st. Returned home.

Sunday, August 1st/58. Returned to town. Met with the Saints. Had a good time repairing the room every night.

Thursday night met with the Saints.

Saturday. Returned home after dinner.

Sunday, 8th Aug. Returned to town. Met with the Saints, had a good time together.

Monday, 9th Aug. Met in council repairing the room.

Monday, Aug. 24th. Met with the brethren in council repairing the room this week with Joseph Young.

Sunday, Aug. 30th. Returned from Radcliff to town. Met with the Saints. Met with the brethren in council.

Monday, Sept. 5/58. Went to work at 9 a.m. Met at night in council when all agreed to join with the Hulme Branch in an improvement class. We had a good time.



Thursday, Sept. 8th. Work continues to be slack. We are paying a weeks wages to redeem the mission and to furnish the Saints in the mountains with machinery so that they can manufacture their own clothing though there are a few who do not seem to take an interest in it. Met with the Saints. We had a good time together. I went with Brother Thomas Titinson, Young and Joseph Mycock to look at a room in Newton Street off Ancots Street. The room is 16 feet by 28 but is a good room. The master was not at home so there was no bargain made.

Saturday 10th. Went to look at the room again but the landlord said his wife was against us having it as the neighbourhood was a bad one so we returned home.

Sunday 11th. I was at home till after dinner as our Mary was badly. I met with the Saints. We had a good time together.

Sunday, Sept. 18th. I went with Brother Thos Titenson to visit Sister Blagburn but she was not at home for sometime so we did not say much to her. Met with the Saints. Had a good time together.

Monday, Sep. 19th. Went to work at 10 a.m. Met in council at night with the brethren.

Thursday, Sept. 22nd. Met with the Saints. Had a good time together.

Saturday, 24th. Work rather better. Made out the quarter report tonight. Tithing for quarter 18-12-5. Poor 1-1-1. Donation 3-16-1.

Sunday. Went to Hulme to meet in Priesthood Meeting.

Monday. Went to work at 8 a.m. being much improved. Trade is improving. Met with the brethren. Had a good time together arranging to commence an improvement society with the Hulme Branch, I with Brother Joseph Young next Sunday morning.

Sept. 28th. Went for the Stars and Journals, President Croft and Elder Hopwood. Our report was wrong. I brought it home and the brethren corrected it.

Thursday, 29th. Met with the Saints. We had a good time. I worked till 2 o'clock. We have gone to work since Tuesday morning at 6 o'clock.

Sunday, Oct. 2/58. This morning I with Brother Young went to meet the brethren of Hulme Branch respecting organizing to form one improvement society. We agreed to meet next Sunday to make rules. After the meeting I went to my father's house. I got there by half by one. Father was rather better. I returned home by half past eight bus from Pendleton. Got home by 10 o'clock.

Monday, Oct. 3rd. Went to work at 6 a.m. At night met the brethren in council. We had a good time together. The brethren said there was a good attendance last night. Elder Walker preached.

Wed. Went for the Stars. Elder Oliver with two brethren from the office came in with them having been at Belle View Gardens. Oliver said that a stranger had been in to buy some books of the church.

Saturday. Worked till 2 o'clock. Received 28-2. Posted four Illustrated News to Brother Wilkinson at Juab County, Utah Territory.

Sunday, 9th Oct. Went to Hulme this morning to meet the brethren and arrange for the society. Had a good time. Met afternoon in our own room. At night Pastor Oliver preached to us, exhorting the Saints to diligence. Had a good time together.

Monday, Oct. 10, 1858. Went to work at 6 a.m. At night met in council. Had a good time together. There were but few came together.

Thursday. Tonight met with the Saints at the room. As we altered our night of meeting there were a number present and bore their testimony to the work of God. We had a good time. I went for the Stars and Journals before the meeting. President J. Croft was present.

October 15th. Went to my Father's house. He was not so well. Returned home by the half past ten bus. Got home by 12 o'clock.

Sunday, Oct. 16th. Met with the Saints today at our room. We had a good time in the afternoon. At night Brother Hopwood preached to us exhorting us to pay up our contribution against the time appointed, the week's wages. We had a good time.

Monday, 17th. Went to work at 6 a.m. Met with the brethren in council when Brother Titenson reported Elizabeth Wardle and Ester in bad standing. Elizabeth requested to leave the church also Sister Bradbury. We had a good time.

Tuesday, 18th. At meeting tonight. President Croft was present and exhorted the Saints to diligence.

Thursday. Met with the class. Subject was Faith, what it was.

Sunday, 23rd. Met with the Saints in our room. We had a good time of it. Margret Alice was very poorly. The day very cold. At night Brother Hill spoke on the Holy Ghost. I spoke a short time on the same subject. We had a good time. It snowed very heavy tonight.

Monday, 24th. Went to work at 6 a.m. Met the brethren in council.

Tues. 25th. Met with the Saints tonight. There were but few came together. Weather very cold and wet.

Thursday. Went to conference house for the Stars and with the tithing money to meet with the class. Had a good time together.

November. I have not had time this month to report, not being so well. November 12th I met with an accident when I cut my hand in the window trying to save our Maryann so I could not write, it being my right hand. The weather has been very cold and frosty and snow.

November 14/58. Met with the Saints afternoon. Had a good time together. At night I spoke to the Saints from Brother Taylor's

Discourses in his Journal for September 21, 1858. There were but few together but a good Spirit was present tonight.

Thursday, Nov. 18th. Tonight Pastor Oliver met with us. We had a good time together. He gave us good counsel respecting saving our means. The Spirit of the Lord was with us. We testified of being healed.

Saturday, 20th. Went to Swinton to father's.

Sunday, 21st/58. At home till afternoon. Met with the Saints. Had a good time together. The Spirit of the Lord was with us in testimony.

Monday, Nov. 22nd. Met in council. There were but few came together. Elder Bond was present.

Thursday, 25th. Met at halfpast 7 o'clock. Had a good time together. There were but few came together. At home this week.

Sunday, 28th. At home till dinner then met with the Saints. A good Spirit prevailed through all the Saints. We rejoiced together at night. Brother Hill spoke a short time on spirit- rapping. Elder Dugdale on the first principles of the gospel.

Monday 29th. Work at 8 a.m. Met in council with the brethren. We agreed to have a party on New Years Day. Eight pence each.

Thursday. At Hulme for the Stars and Journals. Went to the room. There were a few strangers present.

Friday, Dec. 3rd. Removed from 80 Ridgeway st. to 48 Bobden St.

Sunday, Dec. 5. Met in council with the brethren at half by 10 a.m. All gave a good report and bore a good testimony. President Croft was with us. We agreed to take the same quantity of Stars and Journals for next year. Afternoon we had a good time together Sister (Can't make it out.) child was blessed by Elder Walker James. At night Brother Young spoke on improvement of the mind and grammar. A good time.

Monday, Dec. 6th. Went to work at 8 a.m. At night met in council. President Croft was with us. We agreed to mend the room. We had a good time.

Thursday. Went to Hulme for Stars. Meeting tonight at 8. Good time together.

Sunday, 12th Dec. Met with the Saints. Had a good time together. The Spirit of the Lord was with us in testimony.

Monday, 13th. Met in council. There was not much business. We spent time in preparing for recitation of "Joseph and His Brethren" on New Years Day. We are having a party.

Tuesday. Tonight I went with Brother Walker to Pastor Oliver's house. We stopped for meeting. We had a good time together. The prizes of the lottery were drawn. I got a 4-6 compendium for my draw. Our Branch fared well. Brother Walker borrowed 4 pounds.

Thursday, 16th Dec/58. Tonight Brother Shafton brought all the prizes for all those in the lottery. We had a good time. Wesley Grayham made a rambling statement respecting some revelation he had received. We heard him relate them then I told him to sit down. I rebuked him in the name of The Lord.

Sunday 19th. Met with the Saints today. There were but few came together yet we had a good time. At night Brother Hill preached to us Aesop's Fable about the fox going into a shop and looking at some masks, found one and said "What a pity that they could not put brains into it. "

Monday, 20th. Tonight at council we were occupied making out the report for the year ending December 1858 till a.m.

Thursday, Dec. 23rd. At meeting tonight we had a good time together. The Spirit of the Lord was with us in testimony.

Saturday, Dec. 25th. At home. Afternoon went to Hulme Branch as the Saints were having a party. It was a first rate one. All rejoiced together. Plenty of meat and drink.



Sunday 26th. Met in our room. Had a good time together. There were but few of the Saints present but we had a good time together. At night President Croft met with us. He and Brother Titensor preached to us at night on the first principles.

Monday, 27th. Went to work at 8 a.m. Met with the brethren in council. We had a good time together. After the business was done we practiced the drama of "Joseph and His Brethren."

Tuesday, 28th. Brother Bond called at our house to tell me that President Croft wanted me as there was a little difference in our report. I went and made all things right. Returned home to practice our pieces.

29th. At room tonight.

30th. At room practicing. There were but few come together.

Friday, 31st. Went with my girls to my Father's house in Swinton to our yearly feast. It rained near all the way but we had a good time. There were a few remarks on Mormonism made.

1859

Saturday, Jan. 1st/59. I returned to town by 11 o'clock. We sat down at half by 2 o'clock to dinner. We had a good time together. There were forty nine sat down at first table. Ninety three or one hundred. All seemed to rejoice together. We closed near 7 o'clock.

Jan. 2nd. Sunday. I with my wife and sons went to my Father's house in Swinton. We got there about 1 o'clock at noon. I returned with our Mary Ann at 8 o'clock. Got home by 10.

Jan. 3rd. Our Mary came home with our Abraham by 9 o'clock bus. All safe. Left our Sarah. I met the brethren in council. We had a good time together.

Jan. 5/59. Tonight I met with our winders to have our New Years gifts in. We had a good tea together. There were a few strangers got in by their friends but all was very quiet. I got home by half by 5 o'clock in the morning. Our Mary came at 4 o'clock to see where I was. I should not have stopped so long but there was only me to look after them besides the gaffer.

Thursday, Jan 6/59. Went to work at 9 o'clock. Met with the Saints. Elder Bond and Elder Ward were present at our meeting. We had a good time.

Saturday, 8th Jan. I went to my Father's house in Swinton as we had left our Sarah there. I remained overnight. Returned after dinner. Called at our room. We walked all the way home at night. Met with the Saints, Brother Hill preached. We had a good time together.

Monday. Went to work at 8 a.m. Met in council. Wesley Grayham was cut off for rebellion caused by religious insanity. Also Sarah Mathers was cut off for neglect of duty. We had a long discourse with Wesley but all in vain.

Thursday, Jan. 13th. Tonight met with the Saints. We had a good time together. The Spirit of the Lord was with us.

Sunday, Jan. 16. Went to Hulme this morning as it was our Priesthood meeting. There were a goodly number present. There were good instructions given. All the brethren gave a good report of their Branches. There was a motion that we make a collection for Brother Calking's family. We had a good day. Elder Ward Bond and two other brethren, one from Wales, spoke to us at night.

Monday, Jan. 17, 1859. Tonight met in council when we agreed to carry out the instructions of Pastor Oliver and President Croft. We had a good time. Elder Ward was with us and gave us some instructions on order.

Thursday, Jan 20th. Tonight met with the Saints. There were not so many present but we had a good time together.

Sunday, Jan. 23rd. We met together. I laid the matter before the Saints respecting President Calkin. All agreed that I should write everyone's portion out as our sum came in. Our amount was 2 pounds 5 shillings so at tea time I called Brother Titensor, later Luce and Brother Young to assist me. At night meeting we had all ready to give to the Saints. We had a good time.

Mon. 24th. Work is slack with us at present. Met in council. There wasn't much business, only tithing and the brethren report.

Thursday, 27th. Met with the Saints. We had a good time together. There were a few strangers present.

Sunday, 30th Jan. This morning I met with the Saints in Conference at the Manchester Conference. President Calking, Elders Budge and Williams met with us in Canning Street Temperance Hall. The room was crowded with Saints. In the morning the presidents of branches gave in their report of their Branches, which gave satisfaction. After noon President Budge and Calking spoke exhorting the Saints to diligence in the future. At night I went with the Saints to Hulme room.

President Budge and Pastor Oliver spoke on *the Penny Fund*, exhorting the Saints to save all the money they could for their own emigration. We had a good day together.

Monday, 31 Jan/59. Met in council tonight. Had a good time together. All agreed to do their best to save their money this next year. Work is very slack with our mill making about two days each week.

February 3rd/59. Met with the Saints. There were but few of them present. We had a good time together.

Sunday, Feb. 6th/59. Met with the Saints. We had a good time together. The Spirit of the Lord was with us in testimony. We had a good day.

Monday, 7th. Met in council, when all rejoiced in the hope of deliverance next year.

Thursday 10th. At meeting tonight there were not so many of the Saints came together. We had a good time of it in baring testimony to the truth.

Sunday, 13th Feb/59. Met with the Saints. There was a fair turn out of Saints present but some came in late. At night Brother Arthur Mitchel and I spoke on the first principles. There were a few strangers present. Three of them came to my house for "A Divine Authority of Joseph Smith" but I could not find one so I gave them third and fourth part of "The Kingdom of God" and a proclamation. Wesley Grayham was reconfirmed by me.

Monday, 14th. Work is better this last week. Went at 8 a.m. till 7 at night then went to council. There was a good spirit prevailed over all except one seemed over zealous in his own way. I with Peter Seter went to administer Titensor's child. It was very bad of fever.

Tuesday 15th. Child died today.

Thursday, 17th. Met with the Saints. We had a good time. All seemed determined to live their religion. We have let our room on

Wednesday night to a party of reformers or politicians for 1 shilling and 3 pence per week.

Sunday, Feb. 20th. I, at the request of Brother Thomas Titensor, went with Brother Young and our wives to the funeral of his boy with a few of their friends. He was interned or buried at Cheetham Hill at 3 o'clock. He was named George Franklin Titensor.

Monday, Feb. 21st. Went to work at 8 a.m. till 7 o'clock at night. Met with the brethren. Had a good time together. Received the tithing.

Thursday. 24th Feb. 1859. Tonight met with the Saints. Had a good time. We have made overtime this week at work, having more orders come in.

Sunday, 27th. Met with the Saints. This afternoon the Spirit of the Lord was with us in testimony. All are doing their best to raise money to emigrate to Zion this next year if the Lord wills.

Monday, 28th. To work at 8 a.m. At night met with the brethren in council. Had a good time together, Brothers Bond, Ward and Hepworth. Brother Bond has composed two songs on emigration. The Spirit of the Lord was with us.

Thursday, March 3rd. Met with the Saints tonight. We had a good time together. At home all week at night excepting meeting.

Sunday, 6th March. Met with the brethren this morning. We had a good time together. Afternoon met together. Elder Ward was with us. I, Brother Young and Later were late to meeting being examining Stars accounts. Elder Ward gave us a good whipping for being late. We had a good time together. The Spirit of the Lord was with us. Brother Titensor's child was blessed by Brother Ward, Mary Ellen Titensor. At night Elder Ward preached to us on the first principles of the gospel exhorting all to save up their money for emigration.



Monday, 7th. At work at 8 a.m. till 7 at night. Then went to council. we had a good time.

Thursday, March 10th. Meeting. There were but few Saints present. We had a good time together. The Spirit of the Lord was with us.

Friday 11tho Night went with Brother Later for Stars. Got home rather late.

Sunday Mar. 13, 1859. Afternoon met with the Saints. Had a good time together. All seem more or less engaged in saving their money for emigration. At night Brother Thomas Hill preached from the Old Prophets and the second coming of Christ. Had a good day together.

Monday, 14 March, 1859. Our Mary was delivered of a daughter (Margaret Alice) at half by ten, March 14th. To work at 8 till 7 at night. Met in council. Had a good time together.

Thursday, 17th March. At meeting tonight there were but few Saints present but the Spirit of the Lord was with us. We had a good time.

Sunday, 20th March/59. At our room today. We had a good time together. We rejoiced together in the hope of emigration. At night Elder John Ashman, William Maillam and President Benjamin Hibbert spoke to us. There were a goodly number present.

Monday 21st. Went to work at 8 a.m. Our Mary is not so well yet having got cold by being exposed as our Thomas was in the room with her. He got a firthing in his throat and was choking when she was obliged to help him which caused her to break down again. Sister Hill is taking care of her but she is not so well.

Thursday, 24th. Tonight worked till seven o'clock as we have been doing for some time past. Sister Hill has gone home, sick. She left on Tuesday night so there is none but Sister Titenson and Sister Young to sister so it keeps me very busy all the time. Went to

meeting. Elder Ward was present with us. I was rather late. We had a good time together. The Spirit of the Lord was with us.

Sunday, 27th. I received a letter from our Peter from Utah giving a good report of things. Says all is peace there with the Church. Met at Hulme room, there being a Priesthood meeting. We had a good time together. Emigration was the main topic of the day. There has been 120 pounds paid into the Penny Fund this last month. All seemed cheered up and full of life. All presidents gave in a good report of their Branches. At night, came home to correct our sheet or report.

Monday, 28th March. To work at 8 a.m. At night I met the brethren in council. We had a good time together.

Thursday, 31st. At night met with the Saints.

Sunday, April 3rd. Being at my Father's house Saturday overnight I remained till Sunday at dinnertime. I got to our room by 3 o'clock.

The Saints were met together. We had a good time. At night all the brethren that are emigrating spoke to us for a short time each. I spoke a short time showing how our parents and friends had done their best to hinder our progress in the work of God but the day will come when we will be their friends. There were a few strangers present. A good spirit prevailed all the time.

Thursday, 7th April, 1859. At meeting tonight. We had a good time together. Sunday, April 10th. Met with the Saints afternoon and night. Had a good time together. Monday, 11th. To work at 8 a.m. Met in council at night with the brethren.

Thursday, 14th. Met with the Saints though there were but few came together. It was very cold. It has been all week.

"Sunday, April 16th, 1859, Tonight when I got home our William had brought a letter from our Abraham which they received. He gave a short account of their removal. I was glad to hear from them. He has got four children. "

Sunday, April 17th/59. Met with the Saints afternoon and night. We had a good time together. At night Elder G.P. Ward and Elder Ashman preached to the Saints.

Monday. To work at 8 a. m. Tonight when I got home our William had brought a letter from our Abraham which they received from a man by the name of Greenhalgh in Croft's Lane. He gave a short account of their removal. I was glad to hear from them. He has got four children. Met with the council.

Thursday, 21st. Tonight met with the Saints. All rejoiced together. There were but few present. As the Parliament was going to be dissolved a barrister came to request me to let them have our room to canvas for Mr. Abel Haywood of Old Ham Street, Manchester. Which I did.

Sunday, 24th April. As our Mary and two of the children were gone to my Father's house I did not go out till meeting time. Met with the Saints. We had a good time together. At night Brother Young and I spoke to them on emigration.

Monday 25th. Met in council tonight. Suspended Brother William Lee for rebellion against councilor not obeying his president Brother Dugdale. We met in council at Brother Young's. Our room was occupied by the committee.

Thursday, April 28th. Met at Brother Young's house as our room is still occupied. Elder Ward met with us. We had a good time together.

Friday, April 29th. Today has been the nomination day for members of Parliament. Many have been proposed, Mr. Turner, Mr. Baisley, Mr. Heywood and Captain Denman.

Saturday, April 30th. Today the election has come off in favor of Turner and Baisley.

Sunday, May 1st, 1859. I with Brother Young went to Clayton but it was late. We only went to Elder Crackings. Called at

Sister Hill's. She was sick in bed. We laid our hand on her. Elder Dugdale was with us there at the room afternoon. There were not so many present. At night I preached from the 33rd of Jeremiah on the gathering of Israel.

Monday, May 2nd. To work at 9 a.m. Work slack. At night we met in council. I gave it out that there would be a priesthood meeting next Sunday at Hulme. President Calking expected.

Wed. May 4th/59. Work at 7 a.m. Went at night for the Stars. President Croft was present.

Thursday, May 5th. To work at 8 a.m. Met with the Saints at night. Had a good time together.

Sunday, 8th May/59. There is much excitement with France, Sweden and Austria going to war, also that Russia and France uniting together to fight England. I met with the Saints. We had a good time. President Calking was present. There were a goodly number of Saints present. The anti Mormons were present making their noise in city road. Our room was closed all day.

Monday, May 9th. I went to work at 8 a.m. but very slack. Met with the brethren in council at night. We had a good time together.

May 10th Tuesday. We all stopped today at One o'clock having no orders in to go on with.

May 15th, Sunday. The anti Mormons came and commenced to vilify the character of our brethren. I with Brother Young went to the police station in Kerby Street but the Sergeant said he could not interfere as it was private property but by the next Sunday he would see the captain.

Monday. Met in council. We had a good time. I gave out each their portion toward Brothers Rolf and Budge's emigration as 3 pounds 12 shillings.

Saturday. I went to my father's house to do some flagging [A pavement laid with flagstones]. It was late when I got home.

Sunday, 22nd. Met with the Saints. Four of the anti Mormons came into the room then went out because I would not let them speak in the room. They raised the whole street. When I went at night the passage to our room was crowded. I sent Brother Young for the police who removed the crowd. We had a good time. Old Hill was one of the antis.

Monday, 23 May 1859. No work today. Met in council. Cut off Margret Child, Harriet Holland for neglect of duty at their request. Brother Lee asked the council to forgive him for accusing the council for not doing him justice. Carried.

Thursday, May 26th. I went to Old Trafford race ground to see the soldiers parade but they were coming off when we got there. Called at Elder Olivers, our pastor. Had dinner with them. All well. Met with the Saints at night.

Sunday, 29th. Met with the Saints. There has been much ado about war and Parliament.

Monday, 30th. Met in council. Had a good time.

June 2nd. Met with the Saints tonight. Had a good time. June 5th. Met with the Saints today. Had a good time.

Monday, June 6th. Went to work at 8 a.m. till 7 p.m. Met in council when Brother Arthur Mitchell came to see how many were going to Dunnum Park on Friday. There were twenty-five paid 6 and 7 pence each. We had a good time together.

Thursday, 9th. The Saints, those that paid, went into a field in Clayton. When I got home they all returned. Brother and Sister Ward came to our house. I met with three or four at the room with Mr. Hughes. Left work at six for the week.

Friday, 10th. This morning we went to Oxford Road Station to go to Dunnum Park. There were a many of the Saints went with us. Some from Pendlebury and others from Radcliff, Mosley Common. We had a good time together. Day fine. Returned all safe as far as I know.



Saturday, 11th This morning I went to my father's house in Swinton with my son Abraham. The brethren agreed to go to Peel Park when at Dunnum. I remained at my father's house overnight. I was very sore. I got home by three o'clock for meeting with the Saints. Had a good time together.

Monday, June 13, 1859. At work 8 a.m. Met in council with the brethren. Had a good time. There is much excitement going on in the nations about war and England Parliament dissolved. Lord Darby dismissed them because he could not carry his points which he called reformation but it was wrong way for the people.

Thursday, 16 June/59. Met with the Saints tonight. There were but few present. We had a good time.

Sunday, 19th. Met with the Saints. Only a few present.

Monday, 20th. Went to work at 8 a.m. At night met with the brethren in council.

Thursday, June 23rd. Met with the Saints tonight. There were but few present.

June 26th. Met with the Saints. We had a good time together.

Monday. Went to work. Met with the brethren in council. There was the usual business done.

Thursday, June 30th. Met with the Saints at night.

Sunday, July 3rd. Met with the Saints this morning being Fast Day. There were but few came together. We examined emigration books, met with the Saints throughout the day. Elder Cunliff and Ashman were with us afternoon and night. They preached to us on the first principles. We had a good time.

Monday, July 4th. Went to work at 8 a.m. being rather slack. We met in council but few present. Usual business done.

July 7th. Met with the Saints. Had a good time.

Sunday, July 10th. Met with the Saints today. There were but few Saints present afternoon and night though we had a good time together. After the meeting I with Elder Dugdale went to see one Moors about his room as we have to leave the one we are in.

Monday, 11th. Tonight met with the brethren in council. We reported to the council what we had got but we were to call again.

Tuesday, 12th July. I called but he was not in but I expected that we were not having it.

Thursday, 14th July. Tonight Elder Dugdale went to see Mr. Moors but he was not in but Mrs. Moors was present. He asked her how it was. She said that the renters had to keep the room for eighteen months, paying 5 shilling per week. Met with the Saints. Had a good time. There were two offered themselves for baptism, Mr. Gamer and Harriet Hollow, but they were not baptized.

Saturday, 16th. Work is rather slack. I went to my Father's house with Amos Wolstoncraft. All well. I got home by 12 o'clock at night having walked all the way there and back.

Sunday 17th. Met with the Saints. Afternoon Sarah Brook was confirmed, baptized by Elder Dugdale. Confirmed Joseph Young mouth. We had a good time. The Spirit of the Lord was with us. At night I met with the Saints in Hulme Branch. Brother Williams preached then I bore testimony to the first principles. Elder Ward was at our room.

Monday, 18th July/59. Went to work at 8 a.m. Met with the brethren in council, usual business done then we went to look at an office room that Mr. Griffis is building in Newton near to Mr. Moor's room. It will be ready in about a fortnight.

Thursday, 21st July. Met with the Saints at night. We had a good time together.

Sunday, July 24th. Met with the Saints today. My mother and sister Sarah and Mary and others were at our house.

Monday, 25th. Went to work at 8 a.m. Met with the brethren at night. Usual business done. There were but few of the brethren present. We had a good time together.

Thursday, 28th. Met with the Saint.

Sunday, July 31st. Met with the Saints today. President Croft met with us and he introduced to the Saints what a circular said respecting paying a week's wages to buy machinery for the Saints in the mountains and to clear off all debts in this mission. All the brethren present spoke their feelings on the subject. All agreed to payor do their best to pay it but Brother Hill. He didn't say what he would do. We had good time together.

Monday, August 1st. Went to work at 6 a.m. At night met with the brethren in council. Had a good time together.

Thursday, August 4th. Met with the Saints. There were but few came together but we had a good time.

Sunday, August 7th. Met with the Saints. There were but few came together as it was very wet all day. A few give in their names to pay their week's wages. We had a good time.

Monday, August 8th. To work at 8 a.m. At night met in council. We had a good time.

Thursday, August 11, 1859. Tonight met with the Saints. We had a good time. Elder Hopwood was with us and spoke for sometime exhorting to go on.

Saturday, August 13th. Today there were five stopped off as we were very slack at work.

Sunday, August 14th. Went to Ashton to Priesthood meeting. A good spirit prevailed. All agreed with the exception of a few to pay a week's wages towards the Saints in the mountain, for machinery. Had a good time together.

Monday, 15th August. Went to work at 9 a.m. as we were very slack for orders. Met with the brethren tonight. There were but few came together.

Sunday, 21st. Went to Radcliff but when we got there they were at Priesthood meeting in Bolton so there was no meeting in Radcliff but we called at William Lord's and Sister Holt's. Mr. Oliver and I went through Radcliff to the race ground. We returned by half by 8 o'clock train. There were a many people. The weather very fine.

Monday, 22 Aug. 159. Went to work at 9 a.m. as we have not much work.

Thursday, Aug. 25th. Met with the Saints tonight. Elder Oliver and Hopwood and Elder J. Boman were present with us. There were but few Saints present.

Sunday 28 Aug. As Elder Woodward was in town Elder Oliver, our Pastor, requested us to meet with the Saints in Hulme. Had a good time together. Elder Woodward preached at night. It was very cold and wet.

Monday 29th Aug. Went to work at 9 o'clock as we are still slack of orders. Met the brethren in council. Had a good time together.

Thursday, Sept. 1st. Met with the Saints tonight. There were a good number present. We had a good time.

Sunday, Sep. 4th. This morning I with Elder Titensor went to visit Mc Cracking to see if they would pay their week's wages but they said they could not pay it and live. My brother, Henry, my sister's son, John, and a young man were at our house when I got home. Afternoon met with the Saints.

[Note: From here on there are lapses of time. Original pages were in very bad condition, with many pages missing. Thomas spent a lot of time with his parents in a different town.]

December 1859. Trade has been slack for us for some time. I have been at my Father's house every week-end for four or five weeks as

he has been very badly and making his will. He has left all that are married 40 pounds each and remainder to be divided with the rest. Ellen, Father's granddaughter, to receive 10 pounds but all is to remain till Father and Mother be dead. William and Thomas Greenhalgh being the executors.

I with our Sarah went to my Father's house the day before Christmas day. I returned home on Christmas night.

Monday, Dec. 26th. Went to work at 9 a.m.

Saturday. 31st Dec. Went with our Mary and Maryann and Abraham to my Father's house by 7 o'clock bus as there are about eight buses run every day now. We had a good time together and plenty of everything that was good to eat and drink.

## 1860

1860. It has been a very cold winter. Trade has been very slack with our firms. January we left our room in Ridgeway Street to Camning Street Temperance Hall.

February. It has been very wet and cold. Very frosty.

April 1st, 1860. Sunday. I was sick at home all day. Our Mary and Sarah went to Hulme room as we have no meeting room in Manchester so we go to Hulme.

Monday 2nd. Met the brethren. Met in council at my house. We had a good time. April 5th. Meeting at my house tonight. There were but few came together. Elder Ward and President McGhie met with us. Elder Ward made some remarks which did not give satisfaction to some of the Saints.

April 14th. Went to Hulme room. We had a good time together. The Spirit of the Lord was with us at night. Elder Ashman and Walker preached on the first principles.



April 17th. Went to Hulme for Stars.

April 18th. Meeting at our house.

April 21st. Went with Elder Joseph Mycock in to Clayton District. We called at some of the old Saints that have been cut off the Church for sometime. Rolf Wardle said he would open his house for preaching when we were ready. Called at Woods, Crosbies, Rankers and Daniel and from there went to Hulme room. We had a good time together. Went with Elder Leer to Cunliff's house to tea. Called at Brother Rigby's. He was very bad in bed. We laid hands on him.

Monday, 23rd. Received a letter from our Abraham. All well and was glad of it.

..... gap .. .

June 17th, 1860. I was at home this morning writing out the report. Met with the Saints. Had a good time. Pastor Bayles was with us at night. He spoke on the first principles of the gospel.

Sunday, June 24th. Met with Brother Elkins and Hargraves to audit the tithing account. All right. Met at half by 2 o'clock. Some Saints from other places came. The anti Mormons came in the street and raised a mob. We had a good time together at night Pastor Bayles and Elder Gibson preached to us. There were a many people in the streets at night.

Monday, June 25th. Met in council. I sent for the police to stop the rabble from breaking the room windows. Two police came and removed the crowd.

Thursday, June 28th. Tonight there were but few Saints come together. It was late when I got to meeting as I had been working late as my masters were removing their works to Colne. There were some young girls come to the room. I told them that if they did not behave themselves I should send them a summons. I told them of the gospel.

Sunday, July/60. Met with the Saints in Manchester.

July 3rd. Today I was stopped off at work as there was no room for any more mills at the warehouse, my mill having gone to Colne. I took my note to the club.

July 8th. We have got notice to leave the room in Tame Street as we were reported to be bad people. Met with the Saints.

Sunday, 15th. Met with the Saints in Hulme Branch. We had a good time.

Sunday, July 20th. (Dates don't jibe.) Met with President McGhie at his house in council as the Hulme and Manchester Branches were united together again in one and Elder Walker appointed to preside over the same to meet at Dickinson Street off Boxer Street, Manchester.

Sunday, 22nd. This morning at half by ten met at the Union Chambers, Dickinson Street. We had a good meeting. Elder Gipson was present and Pastor Bayles. Gipson gave us a report of the Saints in the mountains.

July 29th. Met with the Saints. Had a good time together.

August 5th, 1860. Met with the Saints. Had a good time together.

Sept. 2/60. My brother Will and Noah Esford were at our house to tea. I went to the room this morning and night. We had a good time together. I went with our William on their way home. I am still out of work.

Thursday, Sept. 5th. Met at our house tonight. Had a good time.

Sept. 9th. As I was rather late for meeting I went to my Father's house with my son, Abraham. My Father was rather better. We returned home on Monday night. I with our Henry went out to shoot birds or fowl.

Sept. 16th Sunday. Met with the Saints. Elders C.H. Rich, Gates, McBride and (Can't make out the name.). Elder Rich

spoke and Gates on the first principles of the gospel. We had a good time together. At night Gates and Rich spoke again on the same subject. The room was full. They showed the necessity of present salvation and not leaving all to the future. The good Spirit of the Lord prevailed.

Monday, 17th. Met with the brethren in council. We had a good time together. I gave in 10 shillings that I had got for some of our forms. No work this week.

Sunday, Sept. 23rd/60. Met with the Saints. Had a good time together.

Monday. Went to our warehouse to see if there were any signs of work at Colne but got no redress or answer. Went at night to see James Ogden at Minchul Street mill off Pump Street off London Road, Manchester. He said he would give me a chance when there was one.

Thursday, Sept. 27th. Tonight I got orders to start for Colne by the first train in the morning. Amos Wolstoncroft was sent to tell me to be ready by that time.

Friday, 28th. I met Samuel Ratcliffe at Salford Station. We got in Colne by 9 o'clock. Got our breakfast at George Holland's as his wife was waiting for us coming up from the station. We got to the mill by 11 o'clock. Commenced our work. The people stared at us with all their powers as though they never saw anyone before. We lodged at the Colton Three near the mill the first three nights till our place was ready at Mrs. Susan Blagburn's at \_--,.\_

Sunday, Sept. 30. Went onto Emmit Moor. It was very cold.

Monday. Went to work by half by eight. Worked all week. Weather very wet.

Oct. 7, 1860. Sunday. At home all day. Worked all week. Sunday walked out in the fields as it was rather fine.

Monday. Rather slack at work today, outplaying not so much work this week. Sunday.

Oct. 14th. At home.

Monday. Playing at night. My wife and children came. I did not know of their coming till half by 4 o'clock p.m. as George Holland asked me when I got to the mill if I had seen my wife and children. I was surprised to hear that. I went in search of them and met them coming to my lodging.

Tuesday. Went to the station to see after their beds. I took a house in what they call the Darring. It is a very dark house but the best we have seen at present.

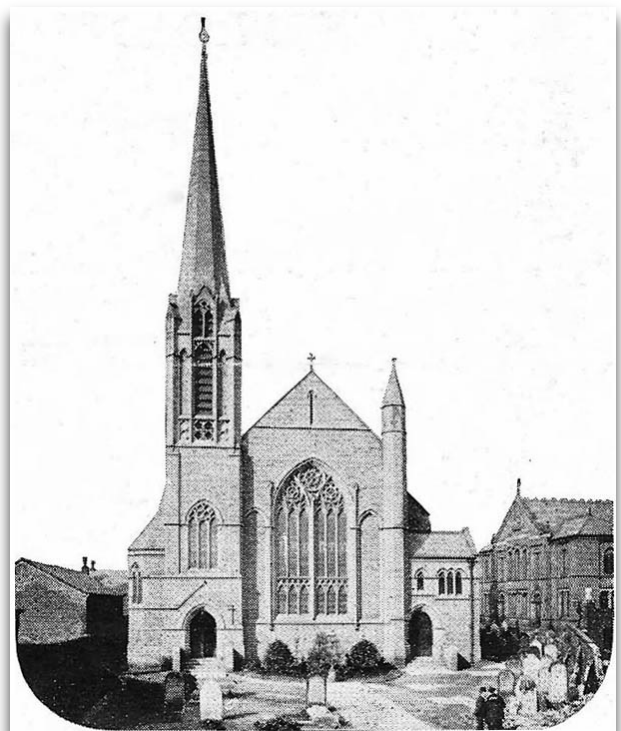
Sunday. At home all day. Very wet. Not much work this week.

Sunday, Oct. 21st. Went to walk to Winewall with two of my children, George Holland and his wife's sister's girls to get some watercress. The day fine.

Monday. Not much work today nor this week. Work very slack. Went to Swinton.

Monday. Went to town over night at Titensor's. Met with the Saints on Christmas day. Had a good time. Returned home.

Dec. 26th. There was no work at the shop. Went home.



*St Paul, Swinton- Wesleyan Methodist*

## 1861

### *Thomas's dad dies . . .*

Jan. 16/61. I received a letter from our William stating that our father had died on Tuesday Jan. 15th at half by 8 o'clock a.m. I left off work at half by 11 o'clock, went to Swinton by the 1 o'clock train. Got there at 7 o'clock p.m. When I went to look at him I thought he was not dead. His likeness was not changed at all but same as he was asleep. He was buried on the 18th January, 1861 at the Methodist Chapel, Swinton. He was very stout and fat. He was an honest man as ever I knew though never obeyed the gospel of Christ through his blindness with sectarianism. He was a good father to us. I returned home on Jan. 21st Monday night by the last train to Colne.

There has not been much work for sometime. Trade has been very bad all throughout the world so far as I've heard but we keep expecting things to be better before long. The merchants will not trade their goods till the excitement is over in America which is very conflicting at present. There was some difficulty with the District with much ado. Peace was restored. All covenanted to forgive.

Monday, Jan. 25th, 1861. To work at 8 a.m. till 6 at night. Met in council. There was not much business. We had a good time.

Jan. Thursday 28th. Tonight at meeting we had a good time together.

Friday, 29th. Tonight I went to club. Not much business. I returned home with Mr. Luke Fletcher. We rode on the bus to Carsel Moor. Got home all well.

Saturday, 30th. This morning our Sarah and Ellen came to our house. The day fine. It being too late for the 4 p.m. train I walked with them to Swinton.



Sunday, 31st. I went to walk out with my young ones in the fields. Got dinner. Returned by 23 minutes by I train to town. Met with the Saints. We had a good time.

Monday, Feb. 1st. To work at 8 a.m. Met in council. Not much business.

## 1863

1863, Feb. 1st. I went to Burnley this morning. Called by Brother Richard Duredan's house. We went to Burnley together. Elder Snow was at Elder Myers. Met with the Saints in the afternoon. We had a good time together. Brother John Dane, Elder Snow preached at night on the manifesting instance in this day. I walked both ways. Got home safe by 10 o'clock.

Feb. 15th. I went to Accrington. Called at Burnley and then walked to Accrington with the brethren. Elder J. May and Snow were present. Elder Snow presented the penance report for the last year and Elder May presented the authorities. When all were received we had a good time together. The brethren and sisters provided dinner and tea for all in the room. There were two meetings. I returned home with Brother Duredan. Took train at Burnley and got home late.

March 1st. Went Burnley this morning. Called at Brother Duredans and we went to Burnley together. Had a good time. I spoke at afternoon and night for a short time. Brother Duredan also spoke.

March 10th. Went to Burnley this morning. Got there by dinnertime as Elder Myers had sent me a letter to go to see about emigration. I went to watch the volunteers and a few of the regulars have a review. I got home by 10 o'clock train well tired.

March 14th. I went to Burnley then went to Swinton to our folks to see what money they would give me for our shares. I returned home on Sunday night by the last train March 14th. Then afternoon went

to Burnley by the quarter to 6 train. Stopped at Brother Myers till 8 o'clock train was due then went to Alixton by it.

It got at our folks by the 11 o'clock p.m. Returned home by last train on Sunday night but did not get any redress as they do not desire to get me the money I want for my share of the property. I got home all right.

Sunday, March 29th. I with our Mary went to Burnley this morning. Met with the Saints in the afternoon. We had a good time together. Returned home at tea time on the Burnley bus. Got home at 9 o'clock.

April 3rd. I with our Mary went to Swinton but called at Radcliff. I went to Hazwood to see our Mary and her family. Her husband is very poorly. Her son, John, said he would go with us if we would take him to Salt Lake City. We stopped at Sister Holt's overnight. We ordered our tins at Olives.

Saturday morning. We went to Manchester by 11 o'clock train as it did not stop at Clifton Station. We went to see Mr. RM at Erkot to see what they had to send to the Titensors. They got a box full of tools which would weigh on him. We got to our folks on Saturday night. Left again on Sunday morning. Called at John and Miltons to see what they had got to send to their Sarah and to learn when her mother died. She died on the 4th of March 1863. She died with a cancer in her seat which came through a fall about two years since. She lit on the dead stones. We went with Missus Holt and daughter to see Elder May but he was not at home. I returned home by quarter to 6 train. Our Mary came home on Monday night by the last train. Our Alice said she would send us a letter as to what she would do.

April 12th. Went to Burnley Branch. Met with the Saints. Had a good time. Work has been very slack.

April 27th. Received a letter from our Henry stating that they would not get me any money but they had a pound or two that I might have if I would fetch it.

May 3rd. Went to Burnley. Met with the Saints. We had a good time together. The Spirit of the Lord was with us. I told them I thought we should have to stop another year but I would send my wife and children if she would go but we have agreed to remain another year to do our best to go then if the Lord would prosper us.

May 17th. Went to Burnley and took a parcel with us to Bro. John Danes to take to our Peter and a small parcel for him. We sent our Peter some print, buttons, thread, tape, needles, thimbles and a little olland, 3 pair of stockings. Brother John was going to Accrington. When we got there after the afternoon meeting we went to see his children. We wanted to see if the bonnets our Mary had made would fit them. We returned home after tea. Walked back to Nelson, met the train there, got home by 9 o'clock at night. The morning was very wet. Went to Burnley by the half by bus. I had a good run being rather behind but caught it after a half mile run. Work is very slack yet. We have sent Sarah, our Peter's wife, two shawls that belong to her mother. We sent our Peter some small wares and print, tapes, hooks and eyes, 11 doc, five or six balls of tape line, 1 bead collar, 1 pocket knife, 3 or 4 doc pencils, a few bodkins, 250 needles, 2 yards woolen plaid, 9 112 yards print, 2 1/2 yards woolen, 3 pair of stockings, sent by John Dane of Burnley Branch who emigrated May 22, 1863.

May 31st, 1863. Went to Burnley with our Sarah. Called to see if Sister Maryann from Waterside was going to Burnley but she had gone.

Saturday night. Met with the Saints. Afternoon there were but few Saints there. One confessed his sins and requested baptism. We had a good time. I told the brethren I would go with them to preach anywhere out of doors or otherwise.

June 11th. Went to Burnley. Met with the Saints. Had a good time. Our Mary returned home by the train. I walked both ways. I was tired when I got home. The brethren and sisters went on the way with Brother Duerden and me. I got home by 11 o'clock.

June 19th. I wrote a letter to our Peter and one to our Abraham. Posted tonight, telling them that we shall do our best to emigrate next year. Our Abraham wrote a small note to his Uncle Abraham and Peter, this being his maiden note.

July 5th/63. Sunday. I with our Maryann and Abraham went to Burnley. We got there by quarter by 2 o'clock p.m. The day was very warm. In the afternoon we met with the Saints. Maryann and Abraham returned home. I remained till night meeting. President Myers spoke at night stating that President Young had told some of the brethren to marry some of the single daughters as things were going first rate in the valley at present. There is much excitement going on here in relation to America. The reports are very conflicting every day so that all are at a loss for the want of truth. Trade is very bad with us for three months. There are many emigrating from England and Ireland this year.

July 12th, Sunday/63. I went to Burnley this morning. got there by 2 o'clock. Called at Brother Duerdens and had some dinner with them. Met with the Saints afternoon and night. We met our Mary. Went by train. I got home by half by 10 p.m. well tired. Elder Myers spoke at length on the duty of the Saints and necessity of emigrating this year all that can. We returned by train. Elder Cox and Alexander were with us all day. We had a good time together. Elder Cox said he should visit all the Saints homes as soon as he could.

July 26th. This morning I left home to go to Burnley. Got there after 2 o'clock. The day was very warm. Called at Duerdans and had dinner with them. I met with the Saints afternoon and night.

August 2nd/63. The brethren and sisters came to our house from Burnley. We had a good time together. The day was very fine. They

returned home by half by 6 at night. I went with them on their way two miles.

August 9th. Went to Burnley by 11 o'clock. Got there by 2 o'clock. Called at Brother Duerdons and had some dinner with them. We met with the Saints, had a good time together. The Spirit of the Lord was with us.

Sunday, August 23/63. Went to Burnley this morning by half by 10 o'clock. Sarah and myself called at Brother Duerdons and had some dinner. We met with the Saints afternoon and night. I spoke for a short time after Brother Duerdan on the first principles till Elder Cox came. Walked home.

August 30th. Went Burnley this morning with our Mary. Met with the Saints this afternoon. Returned home at tea time. Walked back to Marsden. Took tram to Coine.

Sept. 5. Went to Bethley Fair with Luke Fletcher and others we overtook on the way. Walked all the way there and back. It began to be very wet about 12 o'clock. There were some people there from round about. We got home by 9 o'clock at night. The town would be illuminated at dark by gas. There were a number of Triumphal Arches in the main streets and other decoration of cloth with "Welcome Strangers" on it.

Sept. 13th/63, Sunday. I went to Burnley this morning. I called at Brother Duerdons and had dinner with them His wife's sisters were there on a visit. There was a report going that John Dunn had lost two of his children. It is in the Stars. The children died as they were crossing the sea. We met with the Saints. There were two brethren confirmed. We had a good time together. The Spirit of the Lord was with us. I returned home at tea time.

Sept. 27/63. I went to Burnley this morning. Called Brother Duredans and had dinner with them. I got to Burnley by 2 o'clock, met with the Saints, had a good time together. The Spirit of the Lord was with us. President Myers called me to open the meeting.



After the meeting the brethren met in council. President Myers said that President Taylor and Cox had been to see how we were getting along. He said we were neither dead nor alive in Burnley Branch. Elder Myers said there were but one or two paying their tithing. I said I did not think to pay tithing in this country as I wanted to emigrate. I said I would do my best to help to bear the burden of the Branch. It thought it time that me and mine were removing away to the mountains. I did not like to have the brethren say that we were old fogies again in this land. I said I would not pay tithing again as I did not know what I should do. It was talked over about having school on a Sunday. I said I would do my best for it. Got home by 9 0' clock. Walked both ways. It was appointed to have a council meeting on 10th October/63.

Saturday, Oct. 11th. Our Mary went to Burney by quarter by 4 train as it was very wet till night. I stopped to council meeting. We had a good time together. President had been to rebaptize one. We agreed to have a party to try to get the young ones together so that there might be a school on Sunday. I gave a shilling toward the party. Brother Duredan and me had to leave the council to go to the train at 9 0'clock. Got home by 11 0'clock as the train was late.

While waiting for the train there was a man at Burnley Station who ask Brother Duerdan of going to America. He was jesting with him about Brigham Young as to how many wives he had but I soon put a stopper to him by asking him how he did with three wives in this country.

I have. been reading the Life of Luther, the great reformer, of late. He believed that baptism should be applied to adults by immersion and not sprinkling or children. He said it is of the Devil.

Oct. 25th. Sunday. I went walk out this morning and read the Star which Sister Tralfall brought from Burnley last Sunday. It is a very good one. President Kimball wrote to his two sons in England telling how he did when in this country and how the Lord blessed him in his labour. I went to Wyarke Hollow and got some blackbury.

Oct. 27/63. I received a letter from our Henry this a.m. stating that Otho Dutson died on Monday 26th/63 and would be interned at Swinton Chapel on Saturday at 3. We were expecting that someone would die ere long as we had dreamed dreams to that affect.

Nov. 1st. Sunday. This morning I went to Burley. Called at Sister Tralfalls. Her husband was gone, it being wet when he left. She was to go by bus but she went with me as it was fine then. We called at Brother Duerdans, got dinner. We got to Burnley by half by 2 o'clock. President Cox was there. We had a good time together. The Spirit of the Lord was with us and we rejoiced together. I stopped till night meeting. Arrived home by 10 o'clock.

I got a very bad cold. I couldn't speak much for two weeks. Work is much better than it was.

Nov. 29/63. I with our Mary went to Burnley. Sister Maryann Tralfall went with us. We called at Brother Duerdans, had a little dinner with him then went to Burnley. The meeting had commenced when we got to the room. We had a good time together and returned home at 6 o'clock p.m. We walked to Marsden. Took train to Colne. Our Mary complained of being very tired having got starved at the station. President Myers gave out that there would be a Conference at Accrington next Sunday, Dec. 6th.

Dec. 6th. I went to Accrington, had to walk all the way as I was too late for the train. I got there after 11 o'clock. Elder Taylor was speaking when I got in the room. President Cannon spoke for a short time. He said his lungs were very sore as he had a bad cold. He spoke on the training of children and the duty of the Saints. We did not go to Burnley until Christmas Day as we were to have a party then.

Dec. 28th. We had a tea. Our Mary, Sarah and Margret Alice went to my Mother's house and to Radcliff and stopped till Jan. 1st. Abraham and I went to Burney to the party. I remained at the party till 10 o'clock as Sister Maryann Tralfall and her husband were there. We walked it together. It began to be very wet when we got

to Marsden. The children recited pieces. I sang a few times, Brother Clegg and others. We had a good time. The mill has been stopped for nine days as they had to put up a new boiler.

## 1864

2 Jan. 1864. I shot a few sparrows for a *pie* New Years Day. Remained at home. I had something to draw this week as we had taken stock.



Monday, Jan. 4th/64. We commenced work this morning as the engine was ready but it stopped many times this week. Our work is rather slack.

Jan. 17th. I went to Burnley. I walked there, got there at a quarter by 2 p.m. Met with the Saints. We had a good time together. a good spirit prevailed. Brother Myers spoke on emigration. I returned by train and got home safe.

Jan. 31st. This morning I with Maryann and Sarah went to Burnley by the first in the morning; got to Burnley by a quarter by 8 a.m. Was at school with the scholars.

Afternoon met with the Saints. I paid to emigration attorney. Elder Taylor and Eldredge spoke to us, but came late having walked from Accrington between the meeting times of afternoon. We returned home by the last tram leaving. Elder Taylor talking comparing the sects of the day with the Saints showing that they do not agree like the Saints. We have not had much work this last week as the engine main shaft broke on Tuesday morning.

Feb. 14th. I went to Burnley after dinner time. Met with the Saints afternoon. We had a good time together. President Myers went to Scipton to see his father as he was dying. Our Mary went on half by 12 bus. We stopped till night. I spoke for a short time and Brother Ahirry. When Elder Eldridge came he spoke for a short time on the

same subject, the gathering of Israel in our day. We returned by the train.

March 18th/64. I went to Burnley at half by 12 o'clock. It snowed all the way. I got to the room by quarter by 2 o'clock. Met with the Saints. Had a good time together. Elder Eldridge was at Sister Danes waiting to see how many were emigrating this spring. He asked me if we were going. I said we should try for it. He went back to Accrington. I spoke at night meeting on the grace or gift of God returning home by train as it was wet.

March 21st. I with Sister Tralfall went to Burnley. We stopped for dinner at Brother Duerdan's. We got to Burnley by 12 o'clock. Met with the Saints. Had a good time. The Spirit of the Lord was with us and we returned home at tea time. Walked back to Nilson Station then roads to Colne. The day was very fine.

March 25/64. This morning I went to Swinton. Called at Radcliff at Sister Holt's with Brother Duredan then we went to my Mothers. We got there at 6 o'clock p.m. Then Brother Duredan and I went to Joseph Astin's at Pendleton. Got home to my Mother's by 11 o'clock.

Saturday. Went to Manchester. Called at Pendleton then went to town and bought some small wares.

Sunday. I went to Eccles Church with our Alice to be married to John Makin. Afternoon I met with the Saints in Pendlebury Branch. We had a good time. Some of the Pendlebury and Radcliff Saints are emigrating. I got home alright.

(Note: Alice Greenhalgh married John Makin, March 25, 1864.)

Saturday, April 2nd/64. As work is slack I went to Burnley to see Brother Myers to give me Brother Eldridge's address. I stopped with Brother Duerdan overnight.

Sunday. Went to the room Sunday afternoon. We had a good time together. I spoke for a short time at night after Brother Duredan. I was too late for the train so walked home. It rained most of the way.

I got home by 10 o'clock. Work is very slack yet with us. Tuesday a.m. I received a letter from Elder Eldridge stating that we cannot go so we have given up for this year expecting all will be for the best.

I received a letter from our Will stating that our Mary's son, William, had got one of his arms tom off with a rope at his work that he was tying a strap with. It is a right arm and his right thigh broken. If his arm had not broken off he would have been tom to pieces. He had been to see him on Sunday and he was doing well. It was done on Saturday April 9th/64.

Monday 11th. Sanger's Circus was in Colne today. I went to see them walk out. Got cold.

Sunday, April 17th. This morning I went to Burnley. Called to see Sister Maryan Tralfall. They were well. She would have gone with me to Burnley but her husband's grandfather and grandmother had come to see them from Burnley. I called at Brother Duredans but he had gone to Burnley to visit some of the Saints. I stopped with Brother Jackson and went with him to the room. We had a good time together. Walked home at night, got home by half by 10 o'clock. Well tired.

May 1st. This morning I went to Burnley with our Sarah and Maryan Tralfall and her husband. We called at Brother Duerdan's.

Had dinner with him. (1) spoke to us at night on the necessity of being diligent in the work of God. We had a good time. Returned home by train as it was wet. Got home by nine shy.

Sunday, May 5th/64. This morning Elder Myers and Priest Duredan came to our house to look at the country about preaching. It was rather windy and cold for out of doors preaching and most of the folks had gone off to pleasure. They returned home at 11 o'clock a.m. to be at the afternoon meeting in Burnley. I with our Sarah and Thomas went with them through Colne.

May 15th. I received a letter from Aasla Holt asking me to lend them (Can't make out the sum.) for Josh to emigrate.



May 19, 1864. Thursday. This morning, 15 minutes to one our Mary gave birth to a son. I went for the doctor but he was not at home having gone to Manchester. The child had been born about one hour when we got home and alright. Mrs. Fletcher and Mrs. Hartley having assisted her.

(Francis Moorcroft Greenhalgh was born 19 May 1864.).

June 5th. Sunday went Burnley by half by 7 train with Sister Holt as she was going home having been at our house all week to look after our Mary. Met with the Saints afternoon and night. I went to Sister Dane's to tea as her daughter, Ellen, had got married and son, James. We had a good time Elder Eldridge spoke at night for a short time on the gathering of Israel in the last days from Micah 4 chapter. Then I spoke on the same subject and bore testimony of the same. He returned home with me to our house.

Monday. Morning, we went to the top of Bouldsworth. Had a good view of the country. He returned to Burnley by one of the morning trains. I went with him to Colne as I had no work as we were short of bobbins. I agreed with Brother Duredan to send me a cradle but it has not come.

June 18th. Tonight I went to Brother Duerdons to see about the cradle. He said he didn't have the address so he hadn't sent it. I went with him to Burnley to council. Acted as clerk as Brother Furness was not there. There was not much business done as some of the brethren did not come. Elder Myers had baptized ten on Monday night. We confirmed one of the brethren. I returned home by the last train.

Sunday 19th. I went to Burnley. Called at Sister Tralfalls and her husband went with me to Burnley. Met with the Saints. Afternoon Elder Clegg Myer and I confirmed seven of them that had been baptized. The other two did not come. Met with the Saints at night. Brother Myers preached too. We had a good time. The brethren and sisters went with me near two miles to arrange about going to Conference next Sunday. I walked both ways. Got home

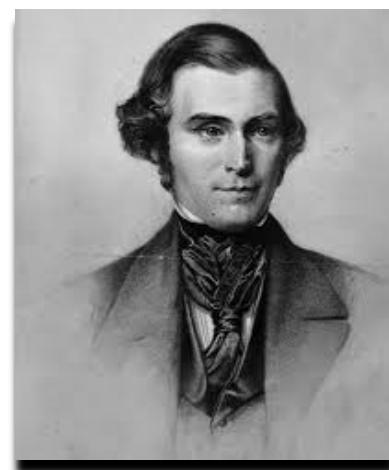
by 11 o'clock. I stopped on the road and got a glass of water and two pennyworth of cheese and brin. I was so hungry that I could not walk much.

June 26th, Sunday. Went to Conference in Preston with Brothers Myers and Clegg and three sisters by the first train. Met with the Saints. We had a good time together. Elder Taylor, Grant and Elder Eldridge were there. There had been about fifty baptized this year. We returned by the last train to Colne.

Saturday, July 16/64. Not much work this week. Went to Burnley and met at Brother Myers but did not stop to council.

July \_ 64. Work continues very flat yet. Went to Burnley by half by 4 train. Called at Brother Myers with our Mary but took last train to Manchester as there was going to be a Conference of Grovners at Temperance Hall. I got to my mothers by 12 o'clock. They had gone to bed except our William. My mother thought I was Nash Esford. I threw some small stones at the window to wake them. She got out of bed and said I must go to where I came from but I said that was rather too far. Our Will came round the back to see who it was and was glad to see me.

Sunday, 24th. Went to town to meet Amos Walston Troft in Pendleton and returned to see Samuel Johnson and John Smilton and family. I had dinner with Amos. Went to the Institution. The brethren had not arrived in Liverpool. *Elder Orson Pratt* came at night. There were about seven from Burnley Branch there. I remained at my mothers till morning. Got at Clifton Station about 5 minutes too late for the first train Monday but waited till the next train.



*Orson Pratt*

I had to walk through to town of Burnley as they sent us by the wrong train. I had to wait at Burnley about one hour. Got home by 12 o'clock at noon but there was no work this week.

July \_ 64. At home till night then went with Brother and Sister South to meet Elder Eldridge as he said he would come to our house. We met him on Colne Field. I agreed with Sister South to rebaptize her on Monday night as I was going to baptize our Abraham and Sarah. I baptized them tonight about 10 o'clock. Sarah confirmed by Thos. Myers; Abraham confirmed by Thos. Clegg.

Sunday, 31st. It being wet today we remained at Sister Tralfall's till night then returned home.

August 7. This morning went to Burnley with my son, Abraham. Called at Brother Duerdan's and had dinner. Our Mary, Sarah, Sister Maryan and Sister South came after dinner. Met with the Saints. Our Abraham, Sarah and Sister South were confirmed and our child. I was mouth to my son. Brother Myers to Sister South and Brother Clegg to our Sarah. Brother Myers blessed my son Francis Moorcroft Greenhalgh. We had a good time together. Returned home by the last train. It was much behind at times and it rained very much.

August 14. At home there has been a report in the Preston Guardian of the 20th that there was a ghost seen near Fouldser Wood the night that we were baptizing. A man went by while we were on the bank of the river. When he got home he was near frightened out of his wits but we were all right. There has been much talk about it but we have not told them what it was. Work continues very slack with us.

August 28th. This morning I went to Burnley. It was wet near all day. I called at Brother Duerdan's, had dinner with them, went to the room. Afternoon Myers, Brother Clegg and I spoke on the signs of the times and the fulfillment of prophesy and the day of Joseph in our day. Returned by the last train.

Sept. 4th. Sunday. I remained at home today as our Mary went with our Abraham. I went to meet them to the station at night. It began to rain very heavy before the train came. It was nearly an hour behind time. There is not much work yet for us.

Saturday. 10th Sept. I went to Burnley tonight. Called at Brother Duerdan's then went to council. Met with the brethren. We had a good long talk together about the Branch. I proposed Brother Myer's son to be an assistant clerk to Brother Furness as he does not attend on some account. I returned with Brother Duerdan to their house. It was late at night as the council closed at 11 o'clock. We agreed to have an out of door meeting if we could but it was wet nearly all day. We had a good day together. The Spirit of the Lord was with us. Brother Clegg and Brother Duerdan preached at night. I returned home by the last train, it being wet.

Sept. 25th. This morning, I with our Abraham and Sarah went to Burnley. It being a fine morning we walked there. Called at Brother Duerdan's and had dinner with him then went to the room. We had a good time in baring our testimony. Brother Myers said that someone had been tattling about things which did not belong and gave them a good dressing for the same. At the close of the afternoon meeting Brother Duerdan, Clegg and I went to preach at the back of the Catholic Church. There were a few came to hear me speak for a short time on the first principles of the gospel. Brother Myers came while I was speaking then we gave them some of Joseph's revelation or what the Lord said to him respecting America and the rebellion. We then went to the room. Brother Duerdan spoke for a short time then Brother Myers called on me to speak. I spoke for a short time on the first principles and contrasted the doings of men in our day with some of the apostles day. We returned home by the train.

Oct. 9th. Sunday. I with our Mary went to Burnley with the half past 12 bus. We stopped at Brother Duerdan's house, had a little to eat then went on to Burnley. We had a good time together. The Spirit of the Lord was with us. President Myers called me to lead the afternoon meeting. Brother Clegg preached to us at night also Brother Myers. We had a good time. There were a few strangers present. We returned home by the last train.

Nov. 19th/64. Went to Brother Duerdan's then went with him to the council meeting. Eldridge was present. We had a good time.

James Dunn was cited to attend either the next council meeting and be rebaptized or be cut off for transgression. Brother Clegg and Duerdan were appointed to cite him. James Myers was also reported but it was left over till next council. Brother Clegg and Duerdan were appointed to visit the Saints. I was the clerk as Menassa Myers was not so well. I, with Brother Eldridge slept overnight with Brother Duerdan. We took a walk in the morning on the Connell side then returned to dinner. Our Maryann, Sarah came at 12 o'clock. When we got back Elder Clegg and Sister Martha Dane were with him. Went to the room, met with the Saints. I spoke a short time. President Eldridge preached at night on the first principles of the gospel. There were a few strangers present. We had a good time. Brother Eldridge returned home with us and stopped till Wednesday night.

Dec. 3rd, Saturday. Left home at 10 o'clock. Went to the station and went to Marsden by 10 minutes to 11 train. Called at Brother Duerdan's house with a frock or dress for his girl that our Mary had made for her then went to Burnley to see if Brother Myers was going to Preston tea party but he was gone to Yorkshire.

I stopped and got dinner but he did not come in time for me as I was going by 2 o'clock train from Burnley Barrick Station. I got in Preston by 4 o'clock. Stopped at the Station to wait for Brother Swindlehurst as he and another brother were coming with the next train. I saw them at Cherry Tree Station. It began to rain about 4 o'clock and rained near all night. As we were too soon for the room to open we went to the Market but it was so wet that we went into a public house and got a glass of beer each. We stopped until it was fair but it soon began to rain again so we went to the room. President Wells, Taylor, Myers and Eldridge came about half by 1 o'clock. We got tea. Had a good time together. After tea there was reciting and singing. I sang three times. Closed about 11 o'clock. Went No 3 Street with Brother Eldridge and remained over night.

Sunday, 4th Dec. Met with the Saints as we were having a Conference. The Authority was presented in the afternoon. We had



a good time. There were some good instructions. Elder Wells gave us a little of his experience. The other brethren spoke of their experiences. Elder Myers came this morning by the first train. We had dinner at 3. Had tea at Brother Beck's then returned to the Station at 20 minutes to 6. It was raining very fast at that time. We met the other brothers and sisters at the Station that were going to Blackburn, Brother Swindlehurst and other. I got home at 9 o'clock.

Jan 14. Sunday, 1865. Tonight, I with President Eldridge went to Burnley to council meeting. Met the brethren in council where James Myers was cut off for unbelief at his request. His father, Elder Myers, was very sorry that he should be cut off but said it was better to cut him off than to keep him in the Branch.

Jan. 30th. This morning there has been a heavy fall of snow. More than there has been for some years.

Feb. 5th, Sunday. This morning, I with our Mary went to Burnley. We called at Brother Duerdan's and had dinner with them. Met with the Saints. Had a good time together. The Spirit of the Lord was with us in testimony. I received a letter from President Myers stating that Elder Eldridge and Russell, his successor, would be with him as he was going to his new field of labour very soon but they didn't come. I preached at night on the principles of the reformers and the gospel. We had a good time together and returned on the last train.

Feb. 12th Sunday. This morning I went to Burnley as President Eldridge was being there for the last time and our new President, Elder Russell, was there. We met in the afternoon. There were a few strangers present at night, also there were a goodly number present. Elder Eldridge and Russell spoke afternoon and night on the first principles and their experiences in the work. We had a good time. They returned home with me, stopped overnight with us till Monday then went to Burnley. Were doing better at work. Working full time.

March 4th, Saturday night. Went to Brother Duredan's then went to Burnley to see Sister Dane about going to America. I told her that they had better go as we could not go for sometime yet. Returned to Brother Duredan's for the night.

Sunday, 5th. This morning went to the room to the school. Went to Sister Dane and directed her letter to the agent of the Company to know when the next Steamer goes. Afternoon met with the Saints. We had a good time. Tonight Brother Duredan and I preached on the first principles of the gospel. Returned home by train.

March. 18, 1865. I went to Brother Duredan's to see him about emigration as I had received a letter from Elder Russell saying that if we were going this season to get our names ready.

We went to Burnley to see Brother Myers. I let him look at the letter which I received from Elder Russell. Remained overnight at Brother Duredan's. We went to the room. I opened the afternoon meeting. We had a good time. At night Brothers Clegg and Myers spoke on the first principles. I returned home by the last train. It has been very cold for a few days.

March 25th. Tonight I went to Brother Duredan's to see if he had got some calico and if he was emigrating this time. He said that he could not say yet. I went with him to council at Burnley. Returned home by the last train. It was wet near all night.

Elder Russell was at our house on Thursday till Friday afternoon as he was going to Bradford Conference.

Tuesday, March 28th. This morning we received a letter from President Russell saying that the vessel would sail somewhere about the 25th of April.

Monday, April 24th. Went to work, got paid off and began to pack up our goods ready for Thursday morning.

Mr. Fletcher helped me 'till Thursday. As we left there were a number of the mill hands followed us to the Station and some of

them gave our girls their likeness. We left Colne by the first train in the morning. Elder Thos. Myers met us at the Burnley Station and rode to Burnley Barrix Station. He gave me a half crown and the children sixpence. Elder Russell should have met us at Preston Junction but he did not come as some friends had gone to see him.

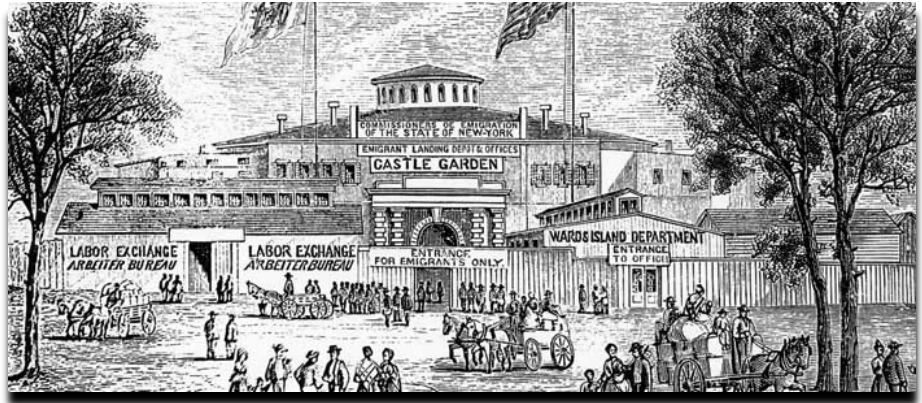
When we got to Liverpool I could not get our berths checked off which made it very unpleasant for us. Friday we left the *Bramley Moor Docks* about 3 o'clock.



*Bramley Moor Docks*

Saturday we left the river for the last time. Had a fine sail for five days. We had a good wind which made us all sick for five days. We had a very fair voyage across the sea. It was not much unlike a pleasure trip. We saw many fish and whales. The First Mate tried to harpoon one of them several times but missed.

We landed at New York in the river on the last of May. Landed at *Castle Gardens* on the first of June being the nation's thanks giving day for restoration of peace.



*Castle Gardens, New York*

There were three deaths on board; two young children and one old woman. We remained at Castle Gardens 'till Friday afternoon when many of us removed to Williamsburg. When we got there, there was not houses to be got for us to go into. We remained until late at night then there were one Murphy came and said that he could find room for two families so we went with him. We slept in the middle of the room floor on Friday night.

Saturday night we met with a house in the same block belonging to a family that had come from Manchester. They use to live in Lloyd Street near the Lloyds Street Mill. She said that we could have three rooms for 4 dollars per month so we took them. She gave us all a good tea. We had been out all day to get a house but none would let us one when they knew how many children we had so we were glad to get one of any kind but Murphy said that we must pay him before we removed our goods from his house. He charged me 3 dollars for one day and night, fetching our things about 300 yards. His wife said it was a shame to charge so much. She said 1 and 1/2 dollars was enough for us to pay but he said she must mind her own business, he should charge what he liked.

Sunday, June 4th. Sister Coates brought us some bread and cheese and sugar. Went to the room in Grand Street. Had a good time together. Many of the Brethren who came on the Belle Wood were present.

June 5th. Monday. This morning we began to think of work.

June 18th. Today about 4 o'clock our Francis died of the bowel complaint or diarrhea. We buried him at Cypress Hill Cemetery where all the Saints are buried, located in Locust Grove in Grave Number 10 & 12 with Brother J.S. Draper's young girl. It cost us \$14.50 each. We had two of the brethren that had come from the valley on their way to Europe preach to the people. Barker was at our house and Hanson was at Drapers. Bro. Barker buried the children. We had one coach each. We received a letter from Brother Dunn the day that our Francis died. He wanted to know how he was getting along.

July 10th. This morning I went to help to remove Mr. Filitt's works to New York. It is a long way to walk after we cross the ferry. He gives us \$10.50 per week. He loaned me \$5.00 when our Francis died.

July 31, 1865. This morning I went to work. At night Brother Par told us we must stop for a few days till the other things would be removed.

Sunday, August 6th. Tonight our Mary went to Cohoes to look for work.

Tuesday 8th. This morning I received a letter from our Mary saying that she had found work for us all and that we were to go as soon as we could.

Thursday, August 10th. Today I received \$20, sent by the Master of Armoney Mills to remove to there then I began to get ready.

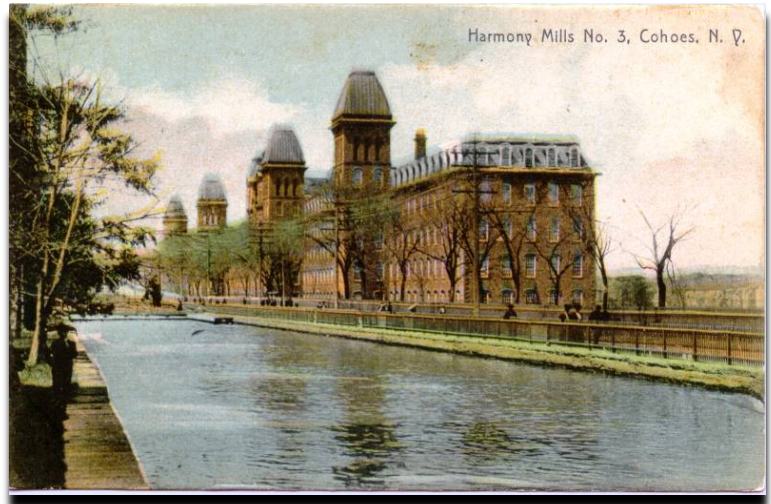
I was ready on Friday afternoon but could not get a wagon to remove our goods to the boat. I got one for Saturday morning at 5 o'clock. We got to the boat by quarter by 6 in the morning. We had a pleasant ride up the Hudson. They charged me \$1.00 for baggage, 112 dollar fare for three. When we got to Cohoes our Mary was gone to Williamsburg. She did not return until Monday then we could not go to work until Friday as our luggage did not come up from Albany 'till Thursday morning. It did not get to the house until



after dinner. We went to work on Friday afternoon. We commenced to run ten looms but it looks very strange for looms run the back way.

I and our William have been living with Brother William Slater. Our Mary, Sarah, Margret and Tom have been with Cluffs. Maryann and Abraham with Brother Shepley and Sister who have been very kind to us thus far.

At *Harmony Mills* they pay every month but keep two weeks in hand so that we will have only two weeks to draw for the first month. We can get anything we want at Mr. Cluff's store so that we need not go short of food. At present the weather continues very warm.



*Harmony Mills, Cohoes, Albany Co., NY*

August 11th. We commenced to weave this afternoon. It has made me very deaf so that they have to speak loud to me but I am getting better. We attend meeting every Sunday afternoon and twice on the first Sunday in every month.

September, 1865. This month it has been very fine. This last week, 24 to 30, I have been very sick but continued to go to work. I have not been this week as yet.

Oct. 5, 1865. I have just sent a letter to Mr. Holland and my old shop mates.

Oct. 14th. Tonight I received a letter and Manchester Era and Weekley Times. They were all well. Our Henry and Will had both got married. I was very glad to hear that they were all well.

Oct. This month I received a letter from Bro (Can't make out the name.) saying he would come. I got him a place of work but he hasn't come.

Oct. 27th. Today I received two letters from Mrs. Coats saying that she had been sick for five weeks but was getting better now. She sent a letter that had come from Sister Dean the day after we left Williamsburg and it had been laid at one side as Sister Coats had been very sick. We had a fall of snow the latter part of October.

November 5th. Tonight we had a spree with walnuts in remembrance of the 5th of November. The children had a good time.

Nov. 19th. It snowed all day 'till dinnertime then we had a fine afternoon. Our Mary has been sick all week. Sarah was sick for several days. I drew my first wage for warping at \_\_\_\_\_ (?) in the *Village of Cohoes* last night.



Dec. This month I received *Along the Canal, in Cohoes, New York* a letter from George

Holland, Cotton Tree, England, saying that they were all well. I received a letter from Abraham written with black lead stating that they could not help us this season as they had not had such good luck since 53 having lost two of his children and sixteen young pigs.

I received a letter from brother Dunn and family had not been so well but had commenced work again.

## 1866

Jan. 1, 1866. I went to the mill to pack some warps so that we might send them off. I paid 25 cents for a quarters rent in Post Office so that I might have a box to receive our letters. I sent our Abraham a letter in answer to the one he sent me as he said that he would write again in return giving particulars of them and theirs. The weather has been very cold sometimes this month. I received a letter from Brother Dean requesting me to send them some more Stars. I sent them twelve Stars about the 20th of January.

February 66. This last week the weather has been very fine but rather cold.

Feb. 25th. This morning it is very fine. I went to Brother Slaters to go to visit Joseph Bray as he was not coming up to meetings for some weeks. I with Slater and W. Shepley met at the door but he said it was no use of him pretending to be a Saint for he could not do it. We tried to reason with him but all of no use. I told him not to go wild in the world.

26th Monday. Today has been very cold. We had a good day yesterday.

Sunday, March \_ 1865. This morning we met in prayer meeting. We had a good time. The Spirit of the Lord was with us in prayer and testimony afternoon. We had a good time together. There were a good many Saints present. I have been appointed secretary for the Church and we commenced an Emigration Fund. I was appointed secretary for it also. Brother W. Shepley was treasurer for the Branch at Cohoes.

March 18th/66. This morning Elder Bullock came to Brother Slater's as he was going to see some of his friends near the lakes. We had a good time in the afternoon. The Spirit of the Lord was with us in testimony.

March 25th. This afternoon we had President Miles. There were a few strangers present. We had a good time at night. Elder Miles spoke to us on the first principles and exhorted us to diligence. Monday night he met with us in council when it was proposed that Joseph Hyrum Bray be cut off for neglect of duty and at his request.

March 29th. Tonight I received Brother John Dean and family's certificate to be numbered with our Branch. I received a letter from our Abraham.

Aprill/66. This morning we met in prayer meeting. We had afternoon. Joseph Hyrum Bray was cut off and Brother Dean's family was received. We had a good time together.

April 8th/66. This afternoon we had a good time. The Spirit of the Lord was with us. At night we met in council. It was proposed that Elder Slater go to Conference in New York on Sunday April 15th and that we pay his expenses. We gave a report as to how the Saints stood. It was good. We had a good time.

April 15th. This morning, I with William Shepley went to West Troy to see Sister Sharrocks as there was no meeting today. We found them well. We had a good time together. we saw several others that had been in the Church. Mrs. Bardsley was there and Sister Kinder's son. We returned home by 9 o'clock. We walked home.

April 22nd. Today has been very warm. Afternoon we had a good time together. The Spirit of the Lord was with us. President Slater gave us a report of the Conference and of emigration. The fare to Wyoming will be \$18 from Boston. There will be a few going from here we expect this season.

May 6th. This morning we met in prayer. We had a good time. The day was fine but windy as it has been since May come in. I have been off work all week as the master would not buy any cotton. One

part of the mill was running. Only me and my spoolers stopped so that it seems that I did not satisfy them by not working at their price.

May 7th. I commenced work this afternoon. Worked till Thursday. I got \$7.00.

May 11th. This morning I received a letter from our Peter saying that they were all well but their wheat had been killed two seasons by the frost. He said their Sarah could do with one of my oldest girls if I would send them to help her make butter.

May 19th. Tonight Elder Slater let me look at a letter that Elder Taylor had sent him from New York on emigration from Boston. The fare is \$18 to Wyoming for all over 12 years of age; half from 5 years to 12. One hundred pounds per adult and \$50 for all besides infants across the plains allowing 75 pounds per passenger. The first company will leave about the 20th of June.

June 2nd. Tonight Saturday about half by 8 o'clock William Kinder and George Bardsley were baptized in the Mohawk River by Elder Slater and confirmed on Sunday afternoon. We had a good time.

Sunday, June 10th. There was a child brought to be blessed. Elder Slater was mouth, Elder Greenhalgh and Elder Thos. A day assisted. There was a house full. We had a good time together.

Monday, June 11, 1866. This morning I went to work. When I got my warp off the boss came to me and said that they had got another man, so I had to go home because I would not bale up the warps for nothing. They had reduced the price to 1/3 what they used to pay.

June 20/66. This morning our Mary gave birth to a daughter about ten minutes by 12. I went for Sister Kinder to come to her aid. When we got back the child had been born about five minutes. Sister Kinder put it all right then I took her home again. (Ruth Elizabeth Greenhalgh was born 19 June 1866 in Cohoes, New York.)

June 24th. This afternoon I went with Brother Kinder, his family and Brother Bardsley to the horse corp. as they were going to Utah by



New York. I gave them a letter to return to me with the price of the fare to Boston.

June 27th. I have received the letter from New York. Brother Mosley sent me the fare which is 20-50 to Wyoming from New York and one dollar on the day boat from Troy to New York so that we are preparing to go with the next company. The Lord helping us.

June 30th. Saturday. This morning, I with Brother Shepley and sisters went down the river together as I was going to Rondant and they were going farther down the river. The fare is at present I dollar to New York. I paid 73 cents to Rondant, All together I was rather crossed as some of the people said they did not know the road. They asked me three dollars to take me to Rifton so I walked there. It is about 9 miles. I got there about 7 o'clock p.m. It rained very fast for some time. While I was in Rondant I had a good time. I was glad to find them all well. I returned on Monday, July 2nd. I came down with Dimicks Wagon to Rondant to the ferry. I returned by rail to Troy from Rhinebeck, fare 10 shillings. Got home alright.

July 8th, Sunday. This morning a brother named William Child came to Brother Slaters with a letter from Elder Miles for us to take them in and get them work if we could. So we went to the boss. David John got them a house and work for them all. The boss found fault with our religion.

July 12th. This morning we left Cohoes by 5 o'clock to go to New York by 7 o'clock boat. We got to New York about 5 o'clock p.m. We had a good time. I left our baggage at the boat landing till morning then they were taken to the head office on the Fifth Avenue till Monday night, July 16th when we left New York for New Haven. We stopped at New Haven by 11 p.m. We stayed in New Haven until a load of Danes came up. We were put in with them. There were three English families. I had charge of them all the way to Wyoming. It was rather a hard time as I could not talk with the Danes but we had a good time in singing.

August 2nd. This morning we got ready to commence to cross the plains. We went about five miles the first day. We continued to increase till some days we went twenty miles or over. I was sick about one month. Our Mary was sick about a week. Margret Alice was sick for some time but all got well again. There were about twelve died on the way. A man was sick in the wagon next to us. He got killed. The wagon wheels ran over his body and burst him.

November 5/66, Monday. This afternoon James Cummings came to our house for me to go to Brigham Young's factory to warp and weave at 3 and a half dollars per day or 21 per week.

November 7/66. This morning I went to the factory but he told me to repair the house [*The Beehive House*] a little as it wanted repairing.

Dec. 20th. Tonight, I with our Mary, Sarah, Abraham, Thomas was baptized by Thomas Moor, Elder.

Sarah was confirmed the same night and her mother. Brother Moote confirmed our Mary and Brother Newton, Sarah. I with they, Abraham and Tom, was confirmed on the

23rd Sunday at the School house by the Bishop and his counselors after the meeting closed.



*The Beehive House*



*The Beehive House & Lion House ...  
as it looks today*

Dec. 25th. Today the factory stopped.

Dec. 31st. At home today. We had a good time all day. William Dean came to our house. We had a good time.

## 1867

Jan. 16/67. The weather has been very cold. July 1167. This month we have done better.

July 4/67. Home all day. The mill stopped. All the people in the city turned out to walk to the Tabernacle where there was speaking and celebrating.

24th July. The factory did not stop. There was not so much of a show as on the Fourth. The day was fine.

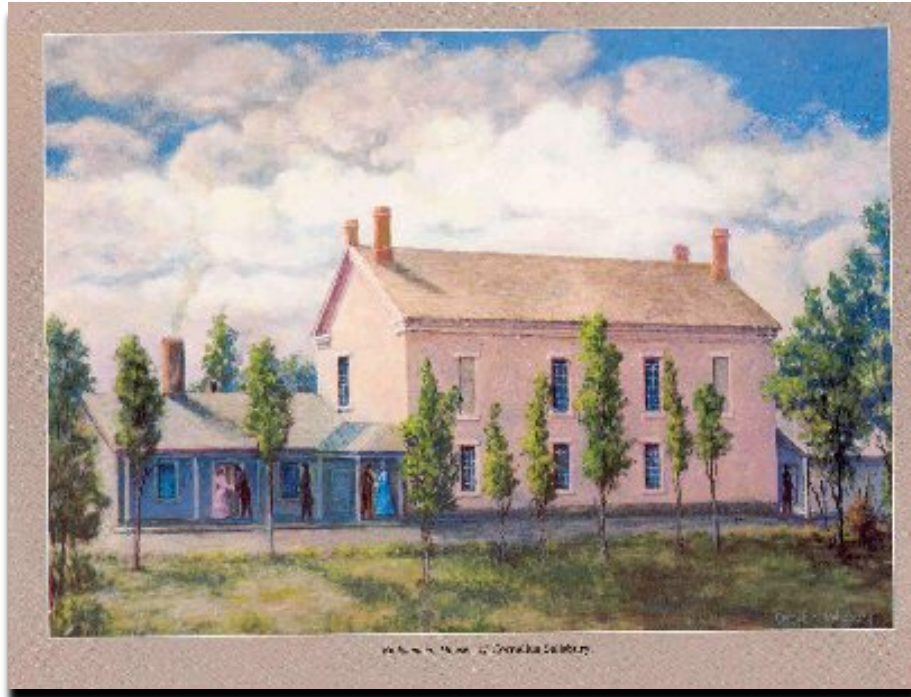
August. The weather has been very fine. There have been report of Indians killing many on the plains.

Sept. This month there has been a little rain and snow and cold a few days but it is very warm again. We have been stopped for two days (23 and 24) but the weavers have been stopped all week as said to make fresh arrangements. Cummings said that we were all discharged, both young and old man and women because Whitehead and Gasbaby could not agree which should turn in for the weavers.

October 6/67. Sunday. This morning I with our Mary and others in Rowley's wagon went to Conference. There were many from the country. The new Tabernacle was crowded and many outside. It was not cold here. On some account I stopped at home Monday and Tuesday. Went with the brethren on Wednesday. Had a good time together. There were twenty-six men called to go south with others to form a new settlement. I have been expecting to have to go south to Brigham's factory to do the warping. Ellen and Samuel Rothwell's daughter was at our house and her child two days. I had been sick two or three days but am rather better but very weak.

Oct. 19th, 1867. Saturday. This morning I with our Mary went through the *Endowment House* this day and was sealed together over the altar by Elder Woodruff. William Dean and wife went at the same time. The House was crowded. We had a good time together.

Oct. 26, 1867. Today Mary Ann went through the House. The brethren went all day.



*The Endowment House, Salt Lake City, Utah*



## MARY ANN GREENHALGH (1848- )

*Daughter of Thomas Greenhalgh & Mary Moorecroft*

*Husband, George Mace (m. )*



*From Mary Ann's personal journal,*

I, Mary Ann Greenhalgh Mace, was born April 21, 1848, at Maulesfield, Cheshire, England, the daughter and eldest child of Mary Moorcroft and Thomas Greenhalgh. My father was a silk warper and worked at his trade in the city of Manchester in Lancashire. He learned this art when a very young man. I cannot remember the

time when he had any other trade than that of a silk warper.

At the age of twelve years I started to work in a cloth factory where my father warped. I never attended school as my parents were in need of my help at home. At nights, however, when my father came home from work, his working hours were from six until six, he taught me to read, write, spell and figure. When I was twelve years old the Civil War broke out in America. This made it necessary for me to work in the factory with my father to help support the family, which by this time included five children. I earned about three and one-half dollars each week winding skeins of yarn on spools.

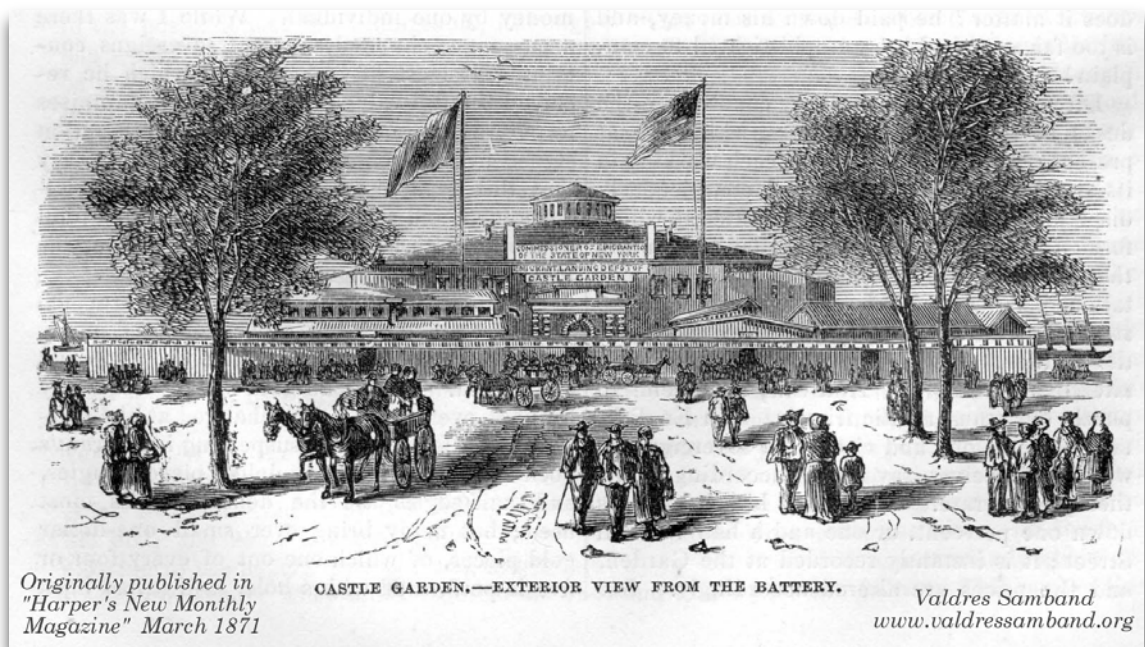




## *To America, 1865/Aftermath of Civil War*

On April 29, 1865, our family of nine children with father and mother, left Liverpool for America on a sailing vessel called the *Belle Wood*. This ship was in charge of Captain Freeman, a large red-headed Yankee, who said he had crossed the ocean six times. Our trip on the ocean lasted five weeks and two days. The captain said it was the nicest trip he had ever taken across the Atlantic Ocean.

We landed at *Castle Gardens*, New York, June 2, 1865, and found the country in deep mourning over the tragic death of Abraham Lincoln.



### *Castle Gardens, New York*

Everywhere we saw soldiers who were returning home from the Civil War. I remember one troop carrying what remained of a huge American Flag. The center had been taken out by a cannon ball, and soldiers were carrying it down the street by its corners. They looked ragged, tired and sick as they dragged themselves down the street to their quarters amid the sound of cheers and martial music.

### *Stay in New York/Brother Died*

My baby brother, who had been sick on the voyage, died one month after we landed in New York and was buried in the Green Wood Cemetery. A short service was held at the grave. The undertaker's name was John Mace. Our family stayed in New York City until the middle of September, where my sister Sarah and I obtained work in a silk factory. We were dissatisfied here because father could not find work and we did not like living in a city either, but we were obliged to stay until we could do better.

In a short time we heard of a manufacturing town called *Cohoes*, which was eleven miles from Albany, so we moved there.



*Birds Eye View of Cohoes, N. Y. in 1859,  
showing Cohoes Falls, Erie Canal & Harmony Mills*

Here we obtained a comfortable house in which to live, and secured work for us all; that was, for my sister Sarah, father, and myself. It was while we were living here that I attended one quarter of night school, the only school I ever attended in my life. We lived here until July 10th or 12th, 1866, when father decided to move west to Utah. When all was ready we sailed down the Hudson River for about three hundred miles from Albany to New York. Here we waited for more people whom we learned were also going to Utah. We were obliged to take a round about way to come west as a satisfactory agreement could not be made with the company which had been handling the immigrant traffic.

## *To Wyoming, Nebraska/Did Not Like Travel Arrangements*

Our route took us into Canada by way of the Great Lakes of Huron and Michigan, then to Chicago, from here to a place called Wyoming.



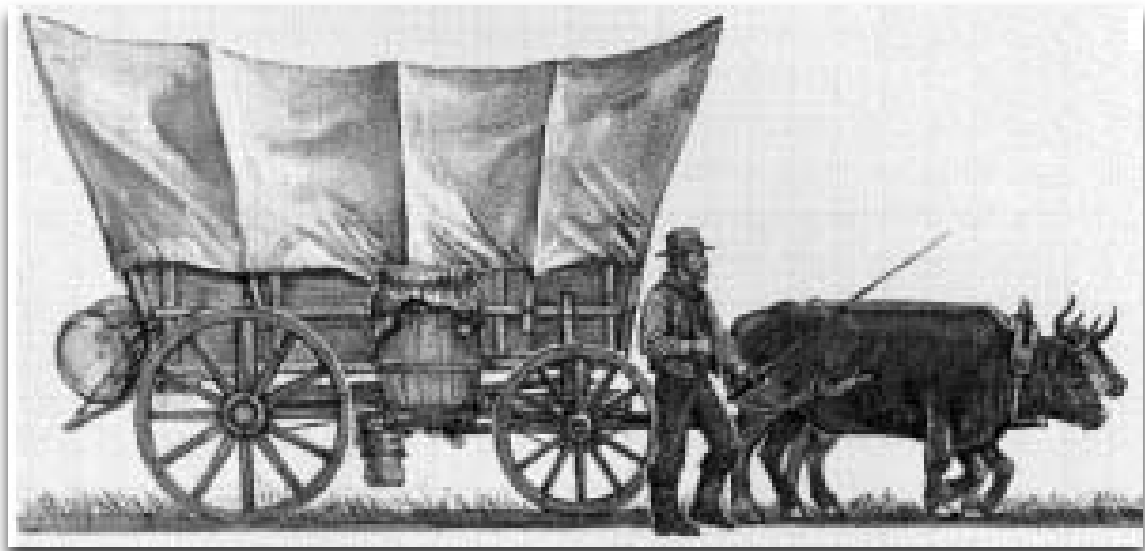
We rested a few days and left on July 24, 1866, about noon after we had cooked our dinner around a camp fire. We were met by a company of eighty-two covered wagons which had been sent out from Utah by Brigham Young to meet the immigrants.

Two families were assigned to travel in each wagon on the journey to Salt Lake City. This arrangement did not meet with my mother's approval, as she did not like the looks of some of the immigrants. She thought they might have vermin, or that we children might contract some disease from them.

After talking with several of the drivers, we were assigned to ride in a wagon that carried some freight. It consisted of two large flat wooden boxes which just fit into the bottom of the wagon box and completely covered the floor. Packed into these boxes were the materials for the Great Salt Lake Tabernacle organ.

### *Pleasant Trip Riding With Freight Wagon*

During the journey we had delightful weather. It was warm with a few gentle rains. When we grew tired of riding we walked to rest ourselves. At night we camped in a half circle. The oxen were put in a corral made by the wagons, and we slept in the corral made by the wagons or in the wagon boxes. Every night guards stood at the opening of the circle, the men in the party together with the drivers acted as guards. We passed over hundreds of miles of prairie country.





## *Indian Scare*

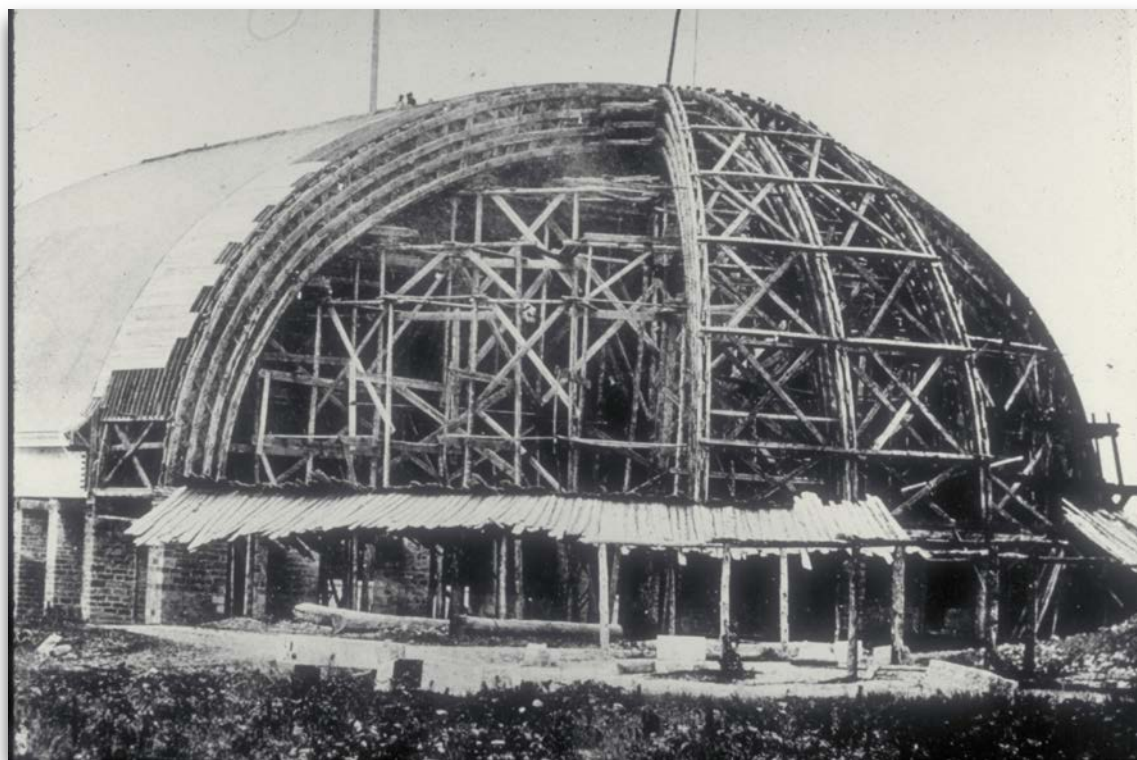
The advice given us was "always keep in sight of the wagons when walking." One morning a girl friend and I were standing, perhaps within a stone's throw of the wagons, washing our faces and combing our hair by a small stream, suddenly almost before we had finished; we decided to run back to the wagons, we had no more than reached them when fifteen or twenty big Indians rode into our camp. The captain of the company gave them sugar, flour, and other things to eat. I remember how they stood and looked at mother's baby, which was only a month old, and then offered to trade her a horse for it.



After reaching Utah, the first settlement we came to was Coalville at Silver Creek, a small village with a few buildings. We did not stop here, however, as our destination was Salt Lake City, where we arrived Oct. 4, 1866.



Here we camped in the lot just east of the Tabernacle grounds in the tithing office sheds. The roof had been put on the tabernacle and the foundation for the temple was just laid. Not far from these was the old Salt Lake Theatre, which was completed and had been in use for four years.



We were to stay in the sheds until we could find another place. The next day however, I had a chance to get work peeling fruit in a private home. I worked all day. At night when I went back to the tithing sheds my folks had gone. I was very puzzled and did not know where to find them. After inquiring I learned they had gone to the First Ward schoolhouse because they could camp there in more comfortable quarters. I decided I must find them as it was growing dark, and I determined to hurry. As we were coming into Salt Lake City I remembered our teamster saying we were passing through the first ward, so I had an idea that I could find the place where my parents were camped and started on my way. As I hurried along I came near the Salt Lake Theatre, people were going to the show. Hesitatingly I stepped up to a lady and her escort and asked if she would please direct me to the first ward schoolhouse. "My child," she

said, "you have no business on the street alone at this time of day." However, she directed me and I hurried on as fast as I could go

At length I reached the schoolhouse but there was no light in the building. In the house next to the school building I could see a light so I hurried along and rapped at the door. I knocked repeatedly, but could get no response, so I returned to the schoolhouse where I found the door standing ajar.

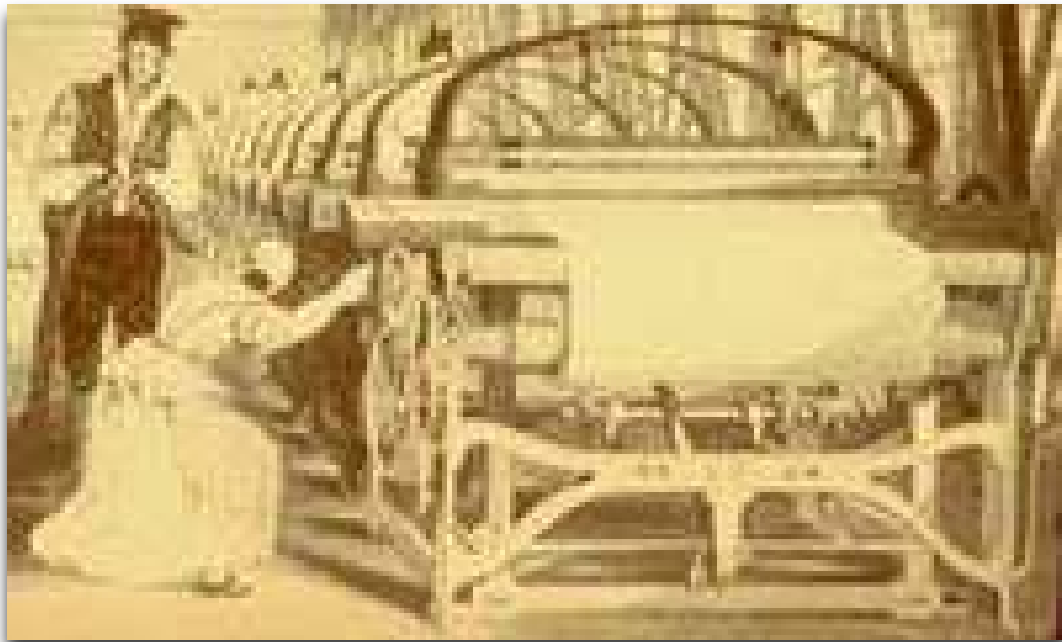


*Old Utah Schoolhouse*

It was dark, but I walked in feeling my way along the wall until I came to a bench, where I sat down to wait until day dawned. Occasionally during the night I heard slight noises which seemed to come from the farthest corner of the room, but in the darkness I could see nothing, and feeling strange and timid I remained quiet. When morning came I found I was not the only occupant of that room; huddled together in the opposite corner were some Danish immigrants. They smiled as they recognized me, as we had traveled in the same train. At daylight I went outdoors and sat on the stoop. The sun came up and people began moving about the city, when suddenly I looked up the street and saw Mr. Chase, the father of our teamster, coming in my direction. I ran up to him and told him my trouble. He said my folks had gone to the tenth ward schoolhouse to camp, and accompanied me to that place.

### *First Water-powered Weaving Looms*

Our family stayed here a few days and then moved out to Mill Creek near Cottonwood Canyon where there was a factory in which blankets were being woven on hand looms. My father now began setting up the power looms that had been freighted along with our company. These were the first waterpower looms to operate west of the Mississippi river.



I intended going to work with my father in the factory but was prevailed upon to stay in Salt Lake City and assist with the housework in the home of Bishop Sheets, who had sickness in his family and was badly in need of help. I earned two dollars per week in cash and stayed here until the middle of April, when father told me I must come, as he needed me badly in the factory. I worked with father until October, weaving cloth of many kinds, including linseys and jerseys. The cloth was made of cotton warp and wool filling. On the 7th of October my father moved his family to Dixie to set up some water-power looms there in the Washington factory, Washington County.

We arrived in the little town of Washington on November 7, 1867. Here we found a factory operating Mendenhall hand looms. Father now started to set up power looms immediately, and I began to weave cloth as soon as he got the first loom set up.



*Cotton Mission Mill in Dixie (Washington, Utah)*

Father and I worked in the factory from the years 1867 to 1871, and in all that time we did not see one cent of money. In fact there was no money in the country. We received cloth for our labour, this was called factory pay, and we exchanged cloth for everything we needed. If we wanted fruit we traded cloth for it. People came from all over the country to trade their products for cloth, some brought butter and cheese, others brought corn and wheat and many other things which we needed and were glad to trade cloth for. At this time, 1867, the first orchards of Dixie were beginning to bear fruit. One day a man passing through the country bought two bushels of peaches from us and gave us a dollar for them, we simply did not know what to do with that cash; I believe we did buy some postage stamps with some of it. This was the first and the last money that I saw while I lived in Dixie. I worked in the Washington factory until June 21, 1869 when I married George Mace. We journeyed to Salt



Lake to be married. My husband's sister, Jane, and her husband accompanied us. We were gone the best part of one month going and coming.



Link for the YouTube video of the TV show:

**Death Valley Days - "Sego Lillies" (1953);** *the story of the early settlers of the Dixie Mission in St. George, Utah.*

**DEATH VALLEY DAYS - YOUTUBE VIDEO**

**Link: <http://youtu.be/yOtbjldK8Dg>**



## **Another account of Mary Ann Greenhalgh's Trek out West.**

*("Daughters of the Utah Pioneers, 1972 edition. ")*

*Interviewed by Blanche Mace.*

"We were obliged to take a round about way to come west as a satisfactory agreement could not be made with the company which had been handling the immigrant traffic.

Our route took us into Canada by way of the Great Lakes of Huron and Michigan, then to Chicago, from here to a place called Wyoming. We rested a few days and left on July 24, 1866, about noon after we had cooked our dinner around a camp fire. We were met by a company of eighty-two wagons which had been sent out from Utah by Brigham Young to meet the immigrants. Two families were assigned to travel in each wagon on the journey to Salt Lake. This arrangement did not meet with my mother's approval, as she did not like the looks of some of the immigrants. She thought they might have vermin, or that we children might contract some disease from them. After talking with several of the drivers, we were assigned to ride in a wagon that carried some freight. It consisted of two large flat wooden boxes which just fit into the bottom of the wagon box and completely covered the floor. Packed into these boxes were the materials for the great Salt Lake Tabernacle organ.

During the journey we had delightful weather. It was warm with a few gentle rains. When we got tired of riding we walked to rest ourselves. at night we camped in a half circle.

The oxen were put in a corral made by the wagons, and we slept in the corral made by the wagons or in the wagon boxes. Every night guards stood at the opening of the circle. The men in the party together with the drivers acted as guards. We passed over hundreds of miles of prairie country. The advice given us was "always keep in sight of the wagons when walking." One morning a girl friend and I were standing, perhaps within a stone's throw of the wagons, washing our faces and combing our hair by a small stream, suddenly

almost before we finished, we decided to run back to the wagons, we had no more than reached them when fifteen or twenty big Indians rode into our camp. The captain of the company gave them sugar, flour, and other things to eat. I remember how they stood and looked at mother's baby, which was only a month old, and then offered to trade her a horse for it.

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Mary Ann Greenhalgh,  
and Her Two Oldest Sons:  
Wandle and George Mace

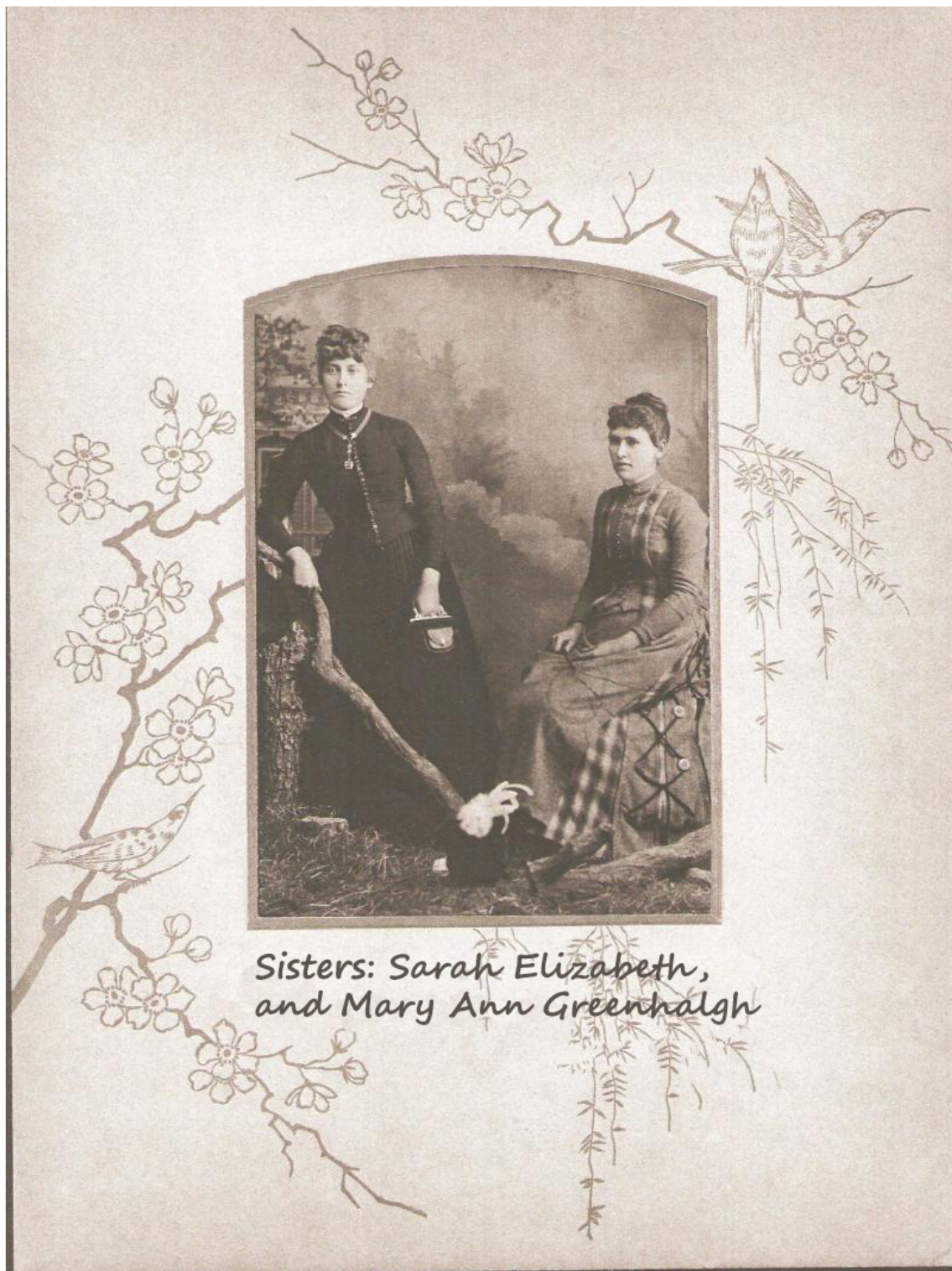


Wandle and George Mace



Mary Ann Greenhalgh

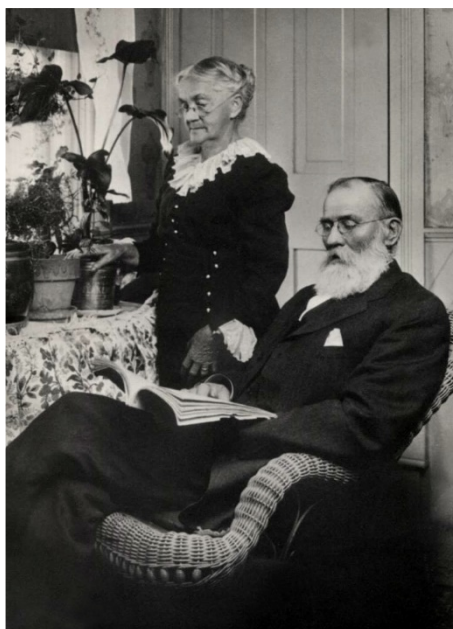




Sisters: Sarah Elizabeth,  
and Mary Ann Greenhalgh



*Family of George Mace and Mary Ann Greenhalgh*



*George and Mary's 50th Anniversary*



## **Thomas Greenhalgh (1857-1934)**

*Son of Thomas Greenhalgh & Mary Moorecroft*

*Wife, Elizabeth Ann Greenhalgh (m. 1897)*

*(Daughter of Henry Greenhalgh & Hannah Sharples)*

*Both Thomas & Elizabeth shared the same grandparents*



Thomas was born in Worsley, Lancashire, England on the 13<sup>th</sup> of April 1857.

He and his family immigrated to America in 1865.

Thomas and Elizabeth were married in 1897, in Salt Lake City, Utah. They settled in Kanab, Utah

Children: Hannah, Wilfred, Doris, Mildred, Harry, Allan, and Clifton.

Called to serve a British Mission, in the same area that his Father, Thomas

Greenhalgh, had served some 50 years earlier. Thomas Sr. had been a Travelling Elder in the Manchester Conference from 1841-1865.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17.*

No. 17. Vol. LVII.

Thursday, April 25, 1895.

Price One Penny.

ARRIVALS.—The following named Elders arrived in Liverpool per American Line steamer *Kensington* on April 17, 1895: For the British

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LATTER-DAY SAINTS' MILLENNIAL STAR.

Mission—Thomas Greenhalgh of Kanab; F. B. Goold of Monroe; Roger Horrocks of Heber City; Alexander Street of Hoytsville; William T. Salt of Hooper; E. J. Ellis of Vernal; D. E. Price and Thomas Williams of Samaria, Idaho; and Charles Peterson of Mesa, Arizona: For the Scandinavian Mission—E. A. Olsen of Ogden: For the Netherlands Mission—Henry Koldewyn of Ogden: For the Turkish Mission—Nels C. Christiansen of West Weber. Mrs. Mary Hunt of Salt Lake City accompanied the Elders, having come on a visit. The trip was very pleasant and all arrived feeling well. The brethren for Scandinavia and the Netherlands continued their journey on the 19th.

## Traveling Elders in the Manchester Conference

### MANCHESTER CONFERENCE.

THE Manchester Conference convened at the Co-operative Hall, Broughton Road, Pendleton, August 4, 1895. The Elders present were: A. L. Booth and John H. Burrows of the Liverpool Office; James Duckworth, President of, and J. W. Saville, Traveling Elder in, the Liverpool Conference; W. G. Westwood, Traveling Elder in the Nottingham Conference; Jobe Hill, Traveling Elder in the Birmingham Conference; George C. Rigby, President of, and I. Langton, J. W. MacDuff, A. Arrowsmith, W. A. Taylor, W. J. Lee, J. Nelson, W. Salt, and T. Greenhalgh, Traveling Elders in, the Manchester Conference. Mrs. John H. Burrows of Salt Lake City, and Mrs. Joseph Dean and son of Almy, Wyoming, were also in attendance.

Meetings commenced at 10:30 a.m., 2:30 and 6 p.m.

The branches and districts were well represented by the Saints, some strangers being present at each meeting.



## Greenhalgh, Our Travelling Elder

### The Latter-day Saints' Millennial Star Vol. 50

MINUTES OF THE MANCHESTER CONFERENCE,  
HELD IN THE CLEVELAND ASSEMBLY ROOMS, GROSVENOR STREET, OXFORD  
ROAD, MANCHESTER, SUNDAY, NOV. 25, 1888.

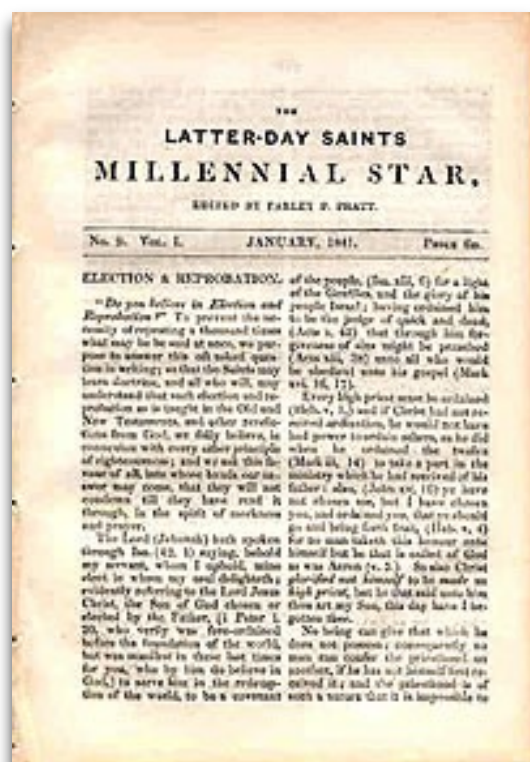
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PRESENT on the stand: Apostle George Teasdale, President of the European Mission; and Elder D. M. McAllister, of the Liverpool Office; Elder John Thomas, President of, and Thomas A. Greenhalgh, James Booth, Robert Parker, Joseph T. Ellis, Orson Hicken, Lorenzo R. Thomas, and T. E. Ricks, jun., Traveling Elders in the Manchester Conference; also Elder Henry Tuckett, President of, and Jos. Eckersley, Traveling Elder in the Leeds Conference, and Elder Thos. D. Brown, President of the Liverpool Conference.

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After prayer by Apostle George Teasdale, President John Thomas addressed the meeting, making a few remarks suitable for the occasion.

Elder Greenhalgh reported the condition of the Rochdale District; said some were very backward in attending meetings; but the majority were very faithful in this respect, and are striving to live their religion. He had been treated well, and bore a faithful testimony to the truth.





RELEASES AND APPOINTMENTS.—The following Elders have been honorably released to return home:—Presidents M. H. Dalley, of the Birmingham, John Thomas, of the Manchester, and James Thompson, of the Norwich Conference; Thomas A. Greenhalgh and James Booth, Traveling Elders of the Manchester Conference; J. C. Pixton and R. W. Stoney, of the London Conference; C. Green and C. H. Rhees, of the Bristol Conference; S. S. Hulet, of the Norwich Conference; J. Briggs, of the Liverpool Conference; E. Mortensen, of the Newcastle Conference; and John E. Clark, of the Liverpool Office.

RELEASES AND APPOINTMENTS.—The following named Elders have been honorably released to return home, May 2, 1895:—

Elder Heber C. Boden from presiding over the Liverpool Conference;  
Elder Miles A. Romney from laboring as Traveling Elder in the Liverpool Conference.

Elder James Duckworth has been appointed to preside over the Liverpool Conference;

Elders D. E. Price, Thomas Williams, and E. J. Ellis have been appointed to labor as Traveling Elders in the Welsh Conference;

Elders Thomas Greenhalgh and William T. Salt have been appointed to labor as Traveling Elders in the Manchester Conference;

Elder F. B. Goold has been appointed to labor as Traveling Elder in the Birmingham Conference;

Elder Roger Horrocks has been appointed to labor as Traveling Elder in the Liverpool Conference;

Elder Alexander Street has been appointed to labor as Traveling Elder in the Sheffield Conference;

Elder Charles Peterson has been appointed to labor as Traveling Elder in the Irish Conference.

In the afternoon the statistical report of the Conference, and the report of the Traveling Elders' labors for the six months ending January 31, 1896, were read as follows: High Priests 1; Seventies 10; Elders 19; Priests 12; Teachers 3; Deacons 2; members 194; total officers and members 241. Tracts distributed 11,549; houses visited 5,286; indoor meetings 339; Sunday Schools 57; open-air meetings 3; Gospel conversations 1,017; books loaned and given away 239; books sold 4. Baptisms 17; confirmations 17; ordinations 3; children blessed 7; died 1; emigrated adults 6; children 8.

The general authorities of the Church and of the European Mission were presented by President S. O. Crosby and unanimously sustained. Elder Samuel O. Crosby was sustained as President of the Manchester Conference, and the Traveling Elders were sustained to labor in the districts as follows: Albert Arrowsmith and Henry Hughes in the Heywood district; Wm. A. Taylor and Joseph Nelson in the Oldham district; William Salt and James M. Cook in the Chisworth district; Wm. J. Lee, and Thomas Greenhalgh in the Tyldesley district; A. M. Wilde, and Benjamin R. Brough in the Patricroft, Moorside, and Manchester districts.

Monday morning February 10, a Priesthood meeting was held in Brother Thomas Henry Betty's house at 34 Balfour Street, the Elders reported their labors for the past six months and received some very valuable instructions from President Lund and the visiting brethren. We had a beautiful day and the meetings were well attended by Saints and strangers; a good spirit prevailed during the conference. Dinner and tea were provided by the sisters, in the hall adjoining the meeting room; the accommodations of the hall were very pleasant and agreeable. In all we had a great time of rejoicing and received strength to pursue our labors, for which we thank the Giver of all good things.

HENRY HUGHES, Clerk of Conference.



## George Downing Greenhalgh (1869-1949)

*Son of Thomas Greenhalgh & Mary Moorecroft*

*Wife, Nellie Edith Brinkerhoff (m.1904)*



*Peter & Nellie*

George Downing Greenhalgh was born in Washington, Utah, where he lived with his father and mother. He made a number of trips to Provo, Utah, where his sister Maggie lived. While returning from one of these visits he had a dream where in he was warned that his boy friend, Willard Harmon would soon die.

His mother died when he was seven years old. After her death, he lived with his father, and with his sister, Lizzy, keeping house, for some years. Then he went to

Kanab to live with his sister, Mary Ann. He and his brother, Thom, had a mail contract. At the time, the mail was carried on horse back and was let down a cable into what is now Zion Canyon.

The winters were very cold with a lot of snow, and they really suffered a lot with the cold. Sometimes it was almost impossible to keep the horses going.

When in his late twenties he and his nephew, George Mace, bought a few sheep which they took care of themselves. When he was thirty-five years old, he sent his partner, George Mace on a mission to England paying all of his expenses while he was there.

When he was thirty-six he married Nellie Edith Brinkerhoff in the Salt Lake Temple. It took five days with a wagon and team to get to Elsinore, Utah, where they took the train for Salt Lake City. His sister Mary Ann went with them. They were met in Salt Lake by his brother Abraham and sister Margaret. The four of them went to the temple where they were sealed to their parents. George was the only child born after his father and mother were sealed.

George lived in Kanab, Utah, with his wife, where six of their twelve children were born. In 1919, he moved his family to Junction, Utah, where he bought a home and six more children were born there.

Three sons preceded him in death; one infant and two grown sons. He was always a good father and until his health failed him, a good provider for his family. At his death he was able to be up and do many little chores about the house.

He was fond of fishing and spent most of the day before he died getting his fishing tackle ready to go fishing. He wasn't in any pain at this death, just went to sleep peacefully.

**George D. Greenhalgh**  
JUNCTION, Piute County. — Funeral services for George Downing Greenhalgh, 86, resident of Junction 45 years, who died at his home here Sunday at 2:30 a.m., after a short illness, will be conducted Tuesday at 2 p.m. in the Junction ward chapel, Church of Jesus Christ of Latter-day Saints, by Ray Burtonshaw, bishop.  
He was born March 18, 1869, in Washington Washington county, a son of Thomas and Mary Morcroft Greenhalgh. He married Nellie Edith Brinkerhoff Oct. 5, 1904, in the Salt Lake L.D.S. temple.  
After their marriage they moved to Junction. He was a stockraiser by occupation. At the time of his death he was a high priest in the Junction L.D.S. ward.  
Surviving are his widow; five sons, Farrell and Clyde Greenhalgh, Junction; Elmer Greenhalgh, Woods Cross; Floyd Greenhalgh, Payson, and Allen Greenhalgh, Long Beach, Cal.; four daughters, Bessie Greenhalgh, Junction; Mrs. Mary Messer and Mrs. Armita Ostrom, Vallejo, Cal., and Mrs. Ora Nell Judd, Kanab, Kane county; 21 grandchildren, a great-grandchild.  
Friends may call at the family home here Tuesday from 10 a.m. to time of services.  
Burial in Junction cemetery will be directed by Neal S. Magleby mortuary, Richfield.

## JOHN THOMAS GREENHALGH (1878-1969)

*Son of Thomas Greenhalgh & Harriet Wardle*

*Wife, Sarah Elizabeth Fitt (m.1906 )*



John Thomas Greenhalgh is the son of Thomas Greenhalgh and Harriet Wardle. He was born on 13 Mar 1878, Washington, Utah (also known as 'Dixie'). Washington is just a few miles from St. George.

It was here, that the Church set up the Cotton Mission. John's father has lots to do with setting up that Cotton Mill.

Thomas Greenhalgh, John Thomas' father, had two wives. He first married Mary Moorecroft, while in England, on the 26 September 1848. Together, they had 10 children.

In 1874, his father married a second wife, by the name of Harriet Wardle. They were married in Salt Lake City. Why Thomas was in Salt Lake City, we don't know. But we do know that Thomas was to return to Washington with his new bride, Harriet Wardle.

John Thomas was born two years after the marriage. He was the second of six children.

In 1897, the LDS Church was celebrating the 50<sup>th</sup> anniversary of when the Pioneers entered the Salt Lake Valley. News of the Celebration made its way down south, to St. George & Washington.





Young John Thomas Greenhalgh was now 20 years old, and took this opportunity to travel to Salt Lake for the festivities.

Major historical commemorations, such as the 50th, 100th, and 150th anniversaries of the Church, help Latter-day Saints examine their past and celebrate their heritage. The longest ongoing tradition of celebrations in the Church centers on Pioneer Day, the anniversary of the day the first pioneer company entered the Salt Lake Valley – July 24, 1847. The date has been celebrated by Latter-day Saints every year since. On the jubilee (50th) anniversary in 1897, the celebration lasted six days. Today, Pioneer Day is celebrated worldwide with pageants, parades, music, and dance.



Men pulling hand carts in the July 24th parade of 1897 in Salt Lake City

John Thomas was never to return to the small town of Washington.



*Salt Lake City -- 1891*

In 1886, John Thomas' dad, Thomas Greenhalgh, died. Some time later, his mother, Harriet, moved to Salt Lake City. The 1900 US Census shows John Thomas, Henry, and Ester staying with their mother.

With time, John Thomas met and married Sarah Elizabeth Fitt. They were married on the 24<sup>th</sup> of April 1906, Salt Lake City.

On the 24<sup>th</sup> of July 1907, their first baby, Blanche, was born.



*Pictured: Sarah w/Blanche, and Harriet Wardle.*

Together, they had a large family. After 5 children, Sarah was told having anymore children would kill her, for she had a bad heart. She went on to have 6 more. There children were: Blanche, Rachel, John Willard (Bill), Sarah Mae, Frank (had heart problems and died in his late 20s), Dorothy, Elmer, Ruth (died of spinal-meningitis, at age 9), Vernon (died of bronchial pneumonia, at age 1 month), Robert (Bob).



John & Sarah Greenhalgh w/ Blanche, Rachel, and Bill

With Sarah's youngest child, Bob, she found that she couldn't breast feed him. As thing would have it, their old child, Blanche had just had a baby as well, that being little Jack Wood. So, Blanche ended up breast feeding her son, as well as her youngest brother.

John Thomas and Sarah lived on Reed Ave. near the Utah Oil Company, where John Thomas worked. This house had a spiral staircase, and three bedrooms.

The family had a water well and hand pump in the kitchen. The outhouse, located in the backyard, was a double seater.

A brick, taken from the backyard is in the possession of John's grandson, Howard E Wood.

According to the 1910, 1920, and 1930 US Census, John's mother, Harriet Wardle and sister, Ester, was staying with them.

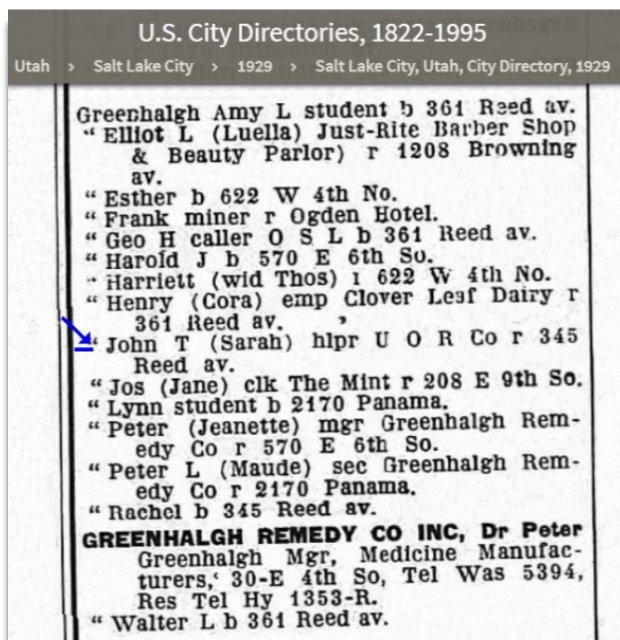
The story goes, that she was "stood up" at the alter, and after that never did marry. Ester worked cleaning houses.



At the time of Harriet's death, in 1930, John's brother, Henry, was living 3 doors down the street, at 361 Reed Ave.



*345 W Reed Ave, is a single family home built in 1891*



John Thomas had dental work, which included some gold fillings. The story goes, that John's allergic reaction to the gold fillings manifested itself, in a very unusual and quite physical way. The gold seemed to have been poisoning his system, and affected his nervous system. One day, in a fit of rage, he threw their bed out the second story window. Being diagnosed "crazy", John was hospitalized for two years in a psychiatric hospital. It wasn't until a dentist was repairing a cracked tooth,

that the poisoning was discovered. They pulled all his teeth and cleaned the infection and poisoning. After that, he was right as rain and was released from the hospital. He had no memory of the last two years and never had any reoccurrences.

John Thomas worked for Utah Oil, and his job was to load oil tanker rail cars. One of his responsibilities was to take oil level readings. John's memory was so good, that it was said that he did not use pen & paper.

On one occasion, while taking a reading, he fell off the large oil tank and fell off and landed on the rocks and cinders below. The cinders embedded themselves so deeply, that for years his nose was red and swollen, with bits of gravel making their way out over the years. His grandson, Howard Wood, once asked him why he had a nose like a strawberry.

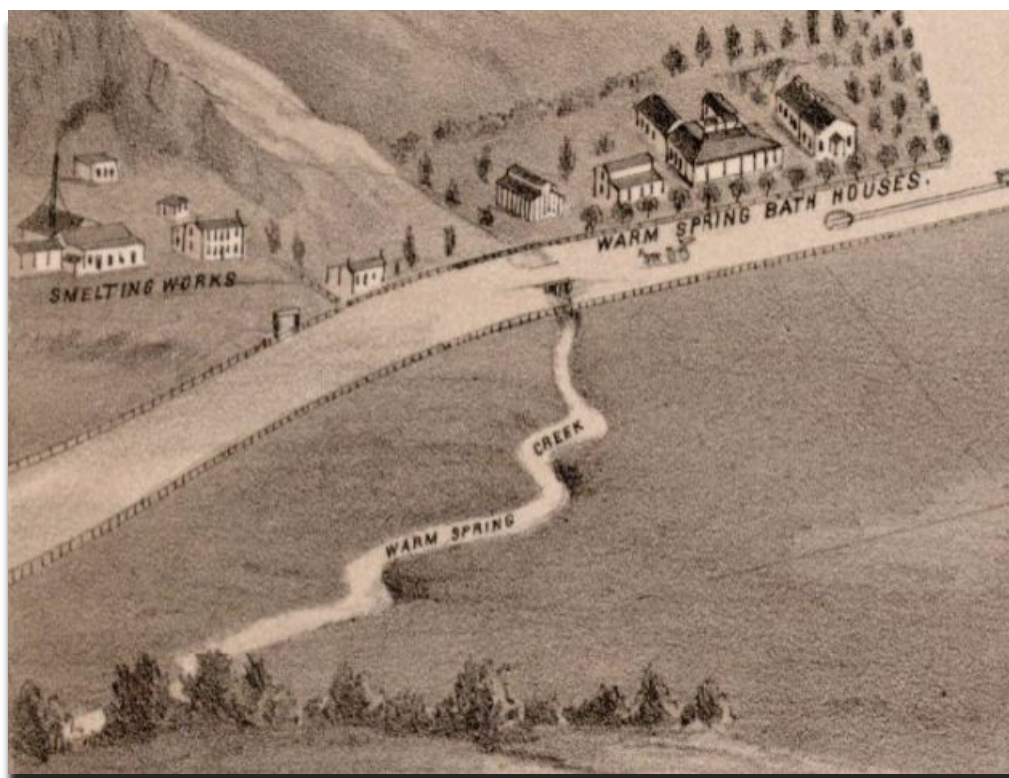


*Oil refining operations in the north end of Salt Lake City began in 1909. This photograph was taken in the 1960s.*



Nearby their house, was the Wasatch Warm Springs. Their children and extended family would often play and swim there. John's grandson, Jackie Wood recalled the good times they had, for he often spent most of the summer holidays there, seeing as he was the same age as

John's youngest boy, Bob. The Wasatch warm springs was also used medicinally for lepers and other ailments. Bob would also have a list of bullies for Jack to beat up. Jack relied on the surprise kick in the crotch followed by an upper cut to the head. On a sad note, the City has paved over much of the Springs.



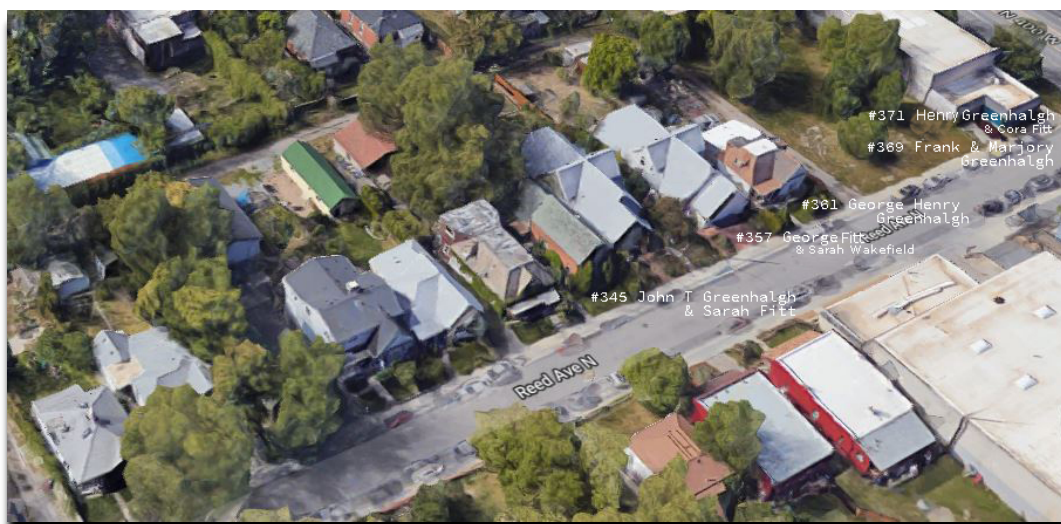
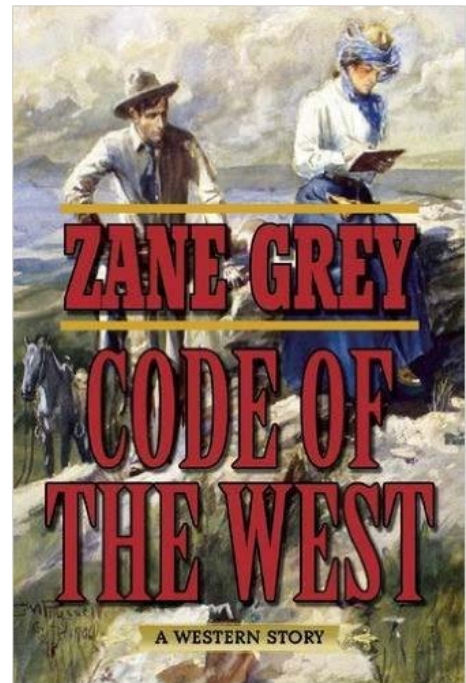
*Located at the north end of Second West - 1875 map*

John Thomas didn't drive, and walked where ever he had to go. As part of his daily routine, he would walk downtown to "Pete's" after dinner, and would have a beer or two. Hours later, he then walk home -- whistling as he walked (a three mile round trip).

John loved to read western novels (Zane Grey, etc..). As part of his routine, John would make his trip to the pub, then come home and read some Zane Grey before retiring for the night.

John Thomas had a good singing voice and sang quite often. John, who loved to tell stories, often combined the stories in his novels with his reality. I know his sons Bill, Elmer, and I think Bob all had great singing voices ...

Sarah died in 1955. A few years later, John loved his visit California. Not only did his sons Bob and Bill live in Orange County, but his grandsons, Jack and Howard Wood lived in Long Beach.







**John & Sara  
Greenhalgh with  
daughter Rachel & her  
children,**

**Frank  
Greenhalgh**



**John Thomas Greenhalgh (left),  
w/friends**



**John & Sarah Greenhalgh w/ Grand-daughters:  
Susan King & Peggy Greenhalgh**

John Thomas died in 1969 and is buried in the Salt Lake City Cemetery..

Age: 90

**John T. Greenhalgh**  
John Thomas Greenhalgh, 90, 345 Reed Ave., died Feb. 11 at a Salt Lake hospital of natural causes. Born March 13, 1878, St. George, to Thomas and Harriet Wardle Greenhalgh. Married Sarah E. Fitt April 24, 1907, Salt Lake City; she died March 27, 1955. Married Lilly A. Chapple, April 16, 1958, Salt Lake LDS Temple; she died Dec. 13, 1968. Retired pumpjack, American Oil Co. Survivors: sons, daughters, Bill, Garden Grove, Calif.; Elmer P., Anaheim, Calif.; Robert L., Westminster, Calif.; Mrs. J. G. (Blanch) Wood, Mrs. Vern (Mae) Pick, both Salt Lake City; Mrs. J. A. (Rachel) Phillips, Vallejo, Calif.; 23 grandchildren; 66 great-grandchildren; 3 great-great-grandchildren; stepsons, stepdaughters, Frank J. Chapple, Mrs. Frank (Margaret) Gabbitas, both Provo; Mrs. Ken (Merl) Curtis, Springville; Loy Chapple, Mrs. Paul (Mary Ellen) Beckstrom, both Spanish Fork; Mrs. Dale J. (Norma) Anderson, Orem; Bert Chapple, Jackson, Wyo.; Mark Chapple, Logan; Joe W. Chapple, Aberdeen, Idaho; Jack Chapple, Pocatello; Mrs. Anna Jean Horn, Payson; Mrs. Kirk (Janet) Jameson, Salt Lake City. Funeral Saturday 2 p.m., 260 E. South Temple, where friends call Friday 6-8 p.m., Saturday one hour prior to services. Burial, Salt Lake City Cemetery.





# Death Certificate: Sarah Elizabeth Fitt

Age: 71

Congenital heart disease, arteriosclerosis, and rheumatic heart disease symptoms

2005501572  
APR 15 1955

55 18 0609

FEDERAL SECURITY AGENCY  
PUBLIC HEALTH SERVICE

CERTIFICATE OF DEATH

STATE FILE NO.

BIRTH NO. 143

UTAH

REGISTRAR'S NO. 615

This is a Legal Record and will be Permanently Filed

Write Plainly

Use Typewriter or Unfading Ink

All items to be complete and accurate

Physician Must sign Personally

Send original Certificate to Local Registrar Immediately

Physicians should State Cause of Death in plain terms

1. PLACE OF DEATH a. COUNTY Salt Lake		2. USUAL RESIDENCE (Where deceased lived. If institution: residence before admission) a. STATE Utah b. COUNTY Salt Lake	
b. CITY (If outside corporate limits, write RURAL) TOWN Salt Lake City		c. LENGTH OF STAY (this place)	
d. FULL NAME OF (If not in hospital or institution, give street address or location) HOSPITAL OR INSTITUTION L.D.S. Hospital		d. STREET ADDRESS (If rural, give location) 345 Reed Avenue	
3. NAME OF DECEASED (Type or Print) a. (First) SARAH E. b. (Middle) FITT c. (Last) GREENHALGH		4. DATE OF DEATH (Month) (Day) (Year) 3-28-55	
5. SEX female	6. COLOR OR RACE white	7. MARRIED, NEVER MARRIED, WIDOWED, DIVORCED (Specify) married	8. DATE OF BIRTH Mo. 9 Day 29 Year 1883
9. AGE (In yrs. last birth-day) 71		10. IF Under 1 Yr. Mos. Days	11. IF Under 24 Hrs. Hrs. Min.
10a. USUAL OCCUPATION (Give kind of work done most of working life, even if retired) housewife		10b. KIND OF BUSINESS OR INDUSTRY at home	
11. BIRTHPLACE (City and State or foreign country) Salt Lake City, Utah		12. CITIZEN OF WHAT COUNTRY? U.S.A.	
13. FATHER'S NAME George Fitt Birthplace Unknown		14. MOTHER'S MAIDEN NAME Carolyn Wakefield Birthplace Unknown	
15. WAS DECEASED ever in U.S. ARMED FORCES <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> Unknown		16. SOCIAL SECURITY No. none	
17. INFORMANT and ADDRESS J. T. Greenhalgh, 345 Reed Ave., SLC, Utah		18. HUSBAND'S OR WIFE'S NAME John Thomas Greenhalgh	
18. CAUSE OF DEATH Enter only one cause per line for (a), (b), and (c)  *This does not mean the mode of dying, such as heart failure, asphyxia, etc. It means the disease, injury, or complication which caused death.		MEDICAL CERTIFICATION I. DISEASE OR CONDITION DIRECTLY LEADING TO DEATH Congestive Heart Failure Arterio Sclerosis Rheumatic Heart Disease INTERVAL BETWEEN ONSET AND DEATH 3-24-55 3-28-55 4 days	
19a. DATE OF OPERATION		19. MAJOR FINDINGS OF OPERATION	
20a. ACCIDENT SUICIDE HOMICIDE (Specify)		20b. PLACE OF INJURY (a.g., in or about home, farm, factory street, office bldg., etc.)	
20c. (CITY or TOWN) (COUNTY) (STATE)		20d. HOW DID INJURY OCCUR?	
21a. TIME OF INJURY (Month) (Day) (Year) (Hour) (Minute)		21b. INJURY OCCURRED While at Work <input type="checkbox"/> Not While at Work <input type="checkbox"/>	
22. I HEREBY CERTIFY THAT I ATTENDED THE DECEASED FROM 7:45 PM to 8:28 PM, 1955, THAT I LAST SAW THE DECEASED ALIVE ON 3-28-55 AND THAT DEATH OCCURRED AT 8:28 PM, FROM THE CAUSES AND ON THE DATE STATED ABOVE.			
23a. SIGNATURE David E. Smith M.D.		23b. ADDRESS 1800 N. 7th South	
23c. DATE SIGNED 3-30-55		24. NAME OF CEMETERY OR CREMATORY S.L. City Cemetery	
24a. BURIAL, CREMATION, REMOVAL (Specify) burial		24b. DATE 3-31-55	
24c. LOCATION (City, town, or county) (State) Salt Lake City, Utah		24d. FUNERAL DIRECTOR'S SIGNATURE AND ADDRESS P.S. Webb Funeral Director's No. 274 Embolmer's No. 374	
DATE REC'D BY LOCAL REG. Mar. 31, 1955		REGISTRAR'S SIGNATURE [Signature]	



## Census

### 1900 US Census: Salt Lake City, Utah

1900 United States Federal Census for John T Greenhelgh															
Utah > Salt Lake > Salt Lake City Ward 03 > District 0032															
Street	House N	House N	Family N	Name	Relation to Head	Race	Sex	Birth Mo	Birth Year	Age	Marital S	Years Ma	Children	Children	Birthplace
964	87	87	99	Greenhelgh, John T	Son	W	M	3	1878	22	S		3		England
				John T	Son	W	M	11	1872	28	S				Utah
				Henry	Son	W	M	5	1880	20	S				Utah
			101	Esther Daughton	Wife	W	F	10	1851	49	M				Utah

Father's Birthplace	Mother's Birthplace	Immigrat	Years in U	Naturaliz	Occupation	Months N	Attended	Can Read	Can Write	Can Spea	Owned o	Owned fr
England	England				Day-work	6	16	16	R	H		
England	England				Peddler	10	16	16	R	H		
England	England				Teamster							
England	England											

#### John T Greenhelgh in the 1900 United States Federal Census

Name: John T Greenhelgh

Age: 27

Birth Date: Mar 1878

Birthplace: Utah

Home in 1900: Salt Lake City Ward 3, Salt Lake, Utah

Ward of City: 3

Street: North Fourth West

House Number: 1

Sheet Number: 5A

Number of Dwelling in Order of Visitation: 87

Family Number: 100

Race: White

Household Members:

Gender: Male

Relation to Head of House: Son

Marital Status: Single

Father's Birthplace: England

Mother's name: Harriet Greenhelgh

Mother's Birthplace: England

Occupation: Peddler

Name	Age
Harriet Greenhelgh	50
John T Greenhelgh	27
Henry Greenhelgh	20
Esther Greenhelgh	15

## 1910 Census: Salt Lake City, Utah

1910 United States Federal Census for J T Greenhalgh															
Utah > Salt Lake > Salt Lake City Ward 2 > District 0120															
Street	House No	Visited No	Family No	Name	Relation	Sex	Race	Age	Marital St	Years Mar	Children	Children	Birthplace	Father's Birthplace	Mother's Birthplace
5th West	51	68	84	J T Greenhalgh, J. T.	Head	M	W	32	M	3			Utah	England	England
				Sarah	Wife	F	W	24	M	3	2	2	Utah	England	England
				Harriett	Mother	F	W	60	W		5	3	England	England	England
				Blanche P	Daughter	F	W	2	A				Utah	Utah	Utah
				Rachael	Daughter	F	W	12					Utah	Utah	Utah
				Esther	Sister	F	W	24	S				Utah	England	England
5th West	85			Henry	Head	M	W	30	M	3			Utah	England	England
				Corra	Wife	F	W	23	M	3	1	1	Utah	England	England
				George H	Son	M	W	2					Utah	Utah	Utah

Immigrant	Naturaliz	Speaks English	Occupation	Industry	Employ	Out of Wk	Weeks w/	Can Read	Can Write	Attended	Own or R	Mortgage	Farm or F	Farm Sch	Veteran	Blind	Deaf and
		English	Teamster	Sewerage Co	W	No	0	Yes	Yes	No	O	M	H	5	1	5	X
		English	None					Yes	Yes	No							
1874		English	None					Yes	Yes	No							
		English	Cutter	Lumber	W	No	0	Yes	Yes	No	R						X
		English	Teamster	Sewerage Co	W	No	0	Yes	Yes	No	R						X
		English	None					Yes	Yes	No							

### J T Greenhalgh in the 1910 United States Federal Census

Name:	J T Greenhalgh
Age in 1910:	32
Birth Year:	abt 1878
Birthplace:	Utah
Home in 1910:	Salt Lake City Ward 2, Salt Lake, Utah
Street:	So 5th W
House Number:	Rear 51
Race:	White
Gender:	Male
Relation to Head of House:	Head
Marital Status:	Married
Spouse's Name:	Sarah Greenhalgh
Father's Birthplace:	England
Mother's name:	Harriett Greenhalgh
Mother's Birthplace:	England
Native Tongue:	German
Occupation:	Teamster
Industry:	Sewerage Co
Employer, Employee or Other:	Wage Earner
Home Owned or Rented:	Own
Home Free or Mortgaged:	Mortgaged

Household Members:		Name	Age
		J T Greenhalgh	32
		Sarah Greenhalgh	24
		Harriett Greenhalgh	60
		Blanche P Greenhalgh	2
		Rachael Greenhalgh	1
		Esther Greenhalgh	24



## 1920 Census: Salt Lake City, Utah

1920 United States Federal Census for John Greenhalgh																			
Utah > Salt Lake > Salt Lake City Ward 2 > District 0103																			
88	Street	House No	Dwelling	Visited No	Name	Relation	Home Ow	Mortgage	Sex	Race	Age	Marital St	Year Imm	Naturaliz	Year Natu	Attended	Can Read	Can Write	Birthplace
89	Greenhalgh	539	67	120	Greenhalgh, John	Head			M	W	41	M					Yes	Yes	Utah
90		539	67	120	Sarah E	Wife			F	W	35	W					Yes	Yes	Utah
91					Blanche	Daughter			F	W	12	S					Yes	Yes	Utah
92					Racheal	Daughter			F	W	10	S					Yes	Yes	Utah
93					Willard	Son			M	W	7	S					Yes	Yes	Utah
94					May	Daughter			F	W	5	S					Yes	Yes	Utah
95					Frank	Son			M	W	4	S					Yes	Yes	Utah
96					Dorethy	Daughter			F	W	2	S					Yes	Yes	Utah
97					Elmer	Son			M	W	1	S					Yes	Yes	Utah
98																			
99		539	67	122	Greenhalgh, Harriet	Head			F	W	72	S	1875	Na	Imm				England

Tongue	Birthplace	Tongue	Birthplace	Tongue	Speaks E	Occupati	Industry	Employ	Farm Sch
English	England	English	England	English	Yes	Pumper	Oil Co	Wage	
English	England	English	England	English	Yes	None			
Utah	Utah		Utah		Yes	None			
Utah	Utah		Utah		Yes	None			
Utah	Utah		Utah			None			
Utah	Utah		Utah			None			
Utah	Utah		Utah			None			
Utah	Utah		Utah			None			
English	England	English	England	English	Yes	None			

### John Greenhalgh in the 1920 United States Federal Census

Name:	John Greenhalgh
Age:	41
Birth Year:	abt 1879
Birthplace:	Utah
Home in 1920:	Salt Lake City Ward 2, Salt Lake, Utah
Street:	W 1 So
House Number:	639
Residence Date:	1920
Race:	White
Gender:	Male
Relation to Head of House:	Head
Marital Status:	Married
Spouse's Name:	Sarah E Greenhalgh
Father's Birthplace:	England
Mother's Birthplace:	England
Able to Speak English:	Yes
Occupation:	Pumper
Industry:	Oil co
Employment Field:	Wage or Salar
Home Owned or Rented:	Own
Home Free or Mortgaged:	Mortgaged
Able to Read:	Yes

Household Members:	Name	Age
	John Greenhalgh	41
	Sarah E Greenhalgh	35
	Blanche Greenhalgh	12
	Racheal Greenhalgh	10
	Willard Greenhalgh	7
	May Greenhalgh	5
	Frank Greenhalgh	4
	Dorethy Greenhalgh	2
	Elmer Greenhalgh	1

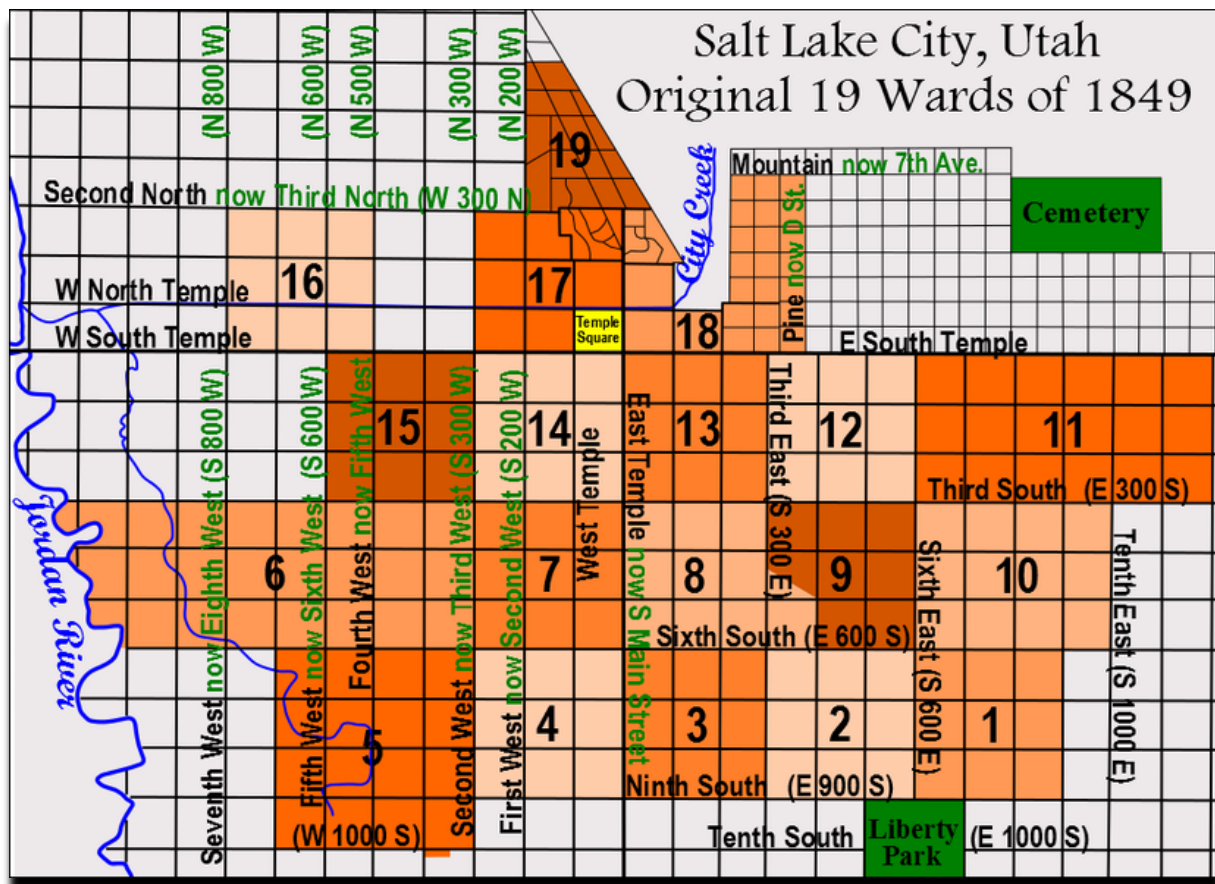
## 1930 Census: Salt Lake City, Utah

1930 United States Federal Census for John T Greenhalgh																			
Utah > Salt Lake > Salt Lake City > District 0053																			
Street	House Nr	Dwelling	Family N	Name	Relation	Home Ow	Home Va	Radio	Farm	Sex	Race	Age	Marital S	Marriage	Attended	Reads & W	Birthplac	Father B	Father Pl
Reed Avenue	345	139	194	Greenhalgh, John T	Head	0	1500	8	No	M	W	52	M	29	No	Yes	Utah	Utah	England
				Sarah E.	Wife - 4					F	W	45	M	22	No	Yes	Utah	Utah	England
				Rachel G.	Daughter					F	W	20	S		No	Yes	Utah	Utah	Utah
				Willard J.	Son					M	W	18	S		Yes	Yes	Utah	Utah	Utah
				Sarah M.	Daughter					F	W	16	S		Yes	Yes	Utah	Utah	Utah
				Frank	Son					M	W	14	S		Yes	Yes	Utah	Utah	Utah
				Elmer P.	Son					M	W	11	S		Yes	Yes	Utah	Utah	Utah
				Ruth E.	Daughter					F	W	8	S		Yes	Yes	Utah	Utah	Utah
Mother B	Language	A	B	C	Immigrat	Naturaliz	Speaks E	Occupati	Industry	D	Worker C	Employee	Unemplo	Veteran					
Utah		92					Yes	Still Operator	Oil Refinery	7281	W	Yes		No					
England		92	00	0			Yes	None											
Utah		92					Yes	Chambermaid	Hospital	9576	W	No	38						
Utah		92					Yes	None											
Utah		92					Yes	None											
Utah		92					Yes	None											
Utah		92					Yes	None											
Utah		92					Yes	None											

### John T Greenhalgh in the 1930 United States Federal Census

Name:	John T Greenhalgh
Birth Year:	abt 1878
Gender:	Male
Race:	White
Birthplace:	Utah
Marital Status:	Married
Relation to Head of House:	Head
Home in 1930:	Salt Lake City, Salt Lake, Utah, USA
Map of Home:	<a href="#">View Map</a>
Street address:	Reed Avenue
Ward of City:	3
Block:	1387
House Number:	345
Dwelling Number:	139
Family Number:	194
Home Owned or Rented:	Owned
Home Value:	1500
Radio Set:	Yes
Lives on Farm:	No
Age at First Marriage:	29
Attended School:	No
Able to Read and Write:	Yes
Father's Birthplace:	Utah
Mother's Birthplace:	Utah
Able to Speak English:	Yes
Occupation:	Still Operato
Industry:	Oil Refinery

Household Members:	Name	Age
	<a href="#">John T Greenhalgh</a>	52
	<a href="#">Sarah E Greenhalgh</a>	45
	<a href="#">Rachel G Greenhalgh</a>	20
	<a href="#">Willard J Greenhalgh</a>	18
	<a href="#">Sarah M Greenhalgh</a>	16
	<a href="#">Frank Greenhalgh</a>	14
	<a href="#">Elmer P Greenhalgh</a>	11
	<a href="#">Ruth E Greenhalgh</a>	8





## Greenhalgh Children

**BLANCHE PAULINE GREENHALGH** (1907 – 1993)

*Husband, John Gilbert Wood (m. 1925)*

**RACHEL GERTRUDE GREENHALGH** (1909 – 1998)

*Husband, James Allen Phillips*

**JOHN WILLARD “BILL” GREENHALGH** (1912 – 1989)

*Wife, Virginia Irene Eldredge*

**SARAH MAY GREENHALGH** (1914 – 1999)

*Husband, Elmer Vern Peck*

**FRANK GREENHALGH** (1915 – 1943)

*Wife, Marjorie Nestell*

**DOROTHY GREENHALGH** (1917 – 1927)

**ELMER PERSHING GREENHALGH** (1918 – 1992)

*Wife, Bonita Anderson*

**RUTH ELLEN GREENHALGH** (1921 – 1930)

**VERNON EDWARD GREENHALGH** (1923 – 1923)

**ROBERT LEONARD GREENHALGH** (1926 – 2004)

*Wife, Jacklyn Mae King*

## **Blanche Pauline Greenhalgh (b.1907)**

*Daughter of John Thomas Greenhalgh & Elizabeth Fitt*

*Wife to John Gilbert Wood Sr.*



Blanche Pauline Greenhalgh was born on 31 July 1903, in Salt Lake City, Utah.



John & Sarah Greenhalgh w/ Blanche, Rachel, and Bill

Blanche's father, John Thomas Greenhalgh (b 1878), and her mother, Sarah Eliza Fitt (1884), were all born in Salt Lake City as well.

Blanche was the oldest of ten children.

Blanche and Jack got married in 1925, in Salt Lake City, Utah. Together, they had 8 children: Jack jr., Marilyn, Ronald, Richard, LeRee, Howard, Kay, and Linda.

The story goes, that grandma Blanche ran the house with an "iron fist", so to speak. She made sure the children had chores to do and that they did them. Apparently, this included Grandpa as well !!

Howard, who was the youngest boy, would often find creative ways to avoid those daily chores ... and when his mother, Blanche would find him hiding and falling asleep behind the stove, or doing a day camp in a nearby field with his buddies ... Out would come the Belt

....

All three of Grandma's brothers lived, not far from each other, in Orange County. They lived about 20-25 minutes away from my Dad's & Uncle Jack's houses, in Torrance.

When her children were about to give birth and needed an extra hand, Grandma Blanche would be there. Personally, I remember her coming to our house, in Torrance, CA, to help my mother out with the cooking and other household chores.



*Grandpa Jack, Bob Greenhalgh, and Howard Wood*



These two week visits sure came in handy. I'm sure my mother, and other moms as well, thank her for this service. Pictured is my little sister, Kara ....So, this picture would have be about 1972.

What I remember as well, is the visits she and grandpa would

make. We took trips up the California Coast. On one occasion, we went to Carmel, and then on to San Simeon, where we took a tour of Hearst Castle.



*Pictured L»R: - Back Row - Jill & Becky Wood, Howie, Nancy, Howard, and Grandma Blanche. Front Row - Wendy and Mark Wood.*





*Pictured L»R: - Howie, Jack, Mark, Grandma Wood, Becky, Wendy, and Jill.*

We took trips to the Sierra Mountains. My dad and uncle Jack would rent cabins in June Lake. What fun it was to play & swim in the water, though June lake was freezing, even in the middle of summer .... Not much fun. We fished the lakes in the June Lake loop. .



*Christmas, over to Uncle Jack's. Howard, Becky, and Grandma Blanche*



*Howie, Wendy, Howard, Nancy, and Mark*



*Aunt Gloria, Howard, Wendy, Mark, Jill, with Becky standing.*

In the summer of 1973, we took a week long fishing trip to the Sierra Mountains. My Dad & Uncle Jack rented a RV, complete with stove, fridge, and toilet. Cousin Becky brought her friend, Kathy. My brother and myself rounded out the crew for this expedition.



*Mark, Howard, Jack, Grandpa Wood*

We went over some of the roughest roads ... and on one occasion, as Grandpa Jack was cooking a ham in the oven, out it slid !!! Well, we had some good meals ... Thanks Grandpa.

In 1978, Jack & Blanche took a Greyhound Coach trip back East ... I had just missed their return home, when I went in the Salt Lake City Mission home, prior to going on my mission to Texas. My Aunt Kay was so nice to pick me up at the airport. With a day to spend, Aunt Kay drove around the BYU campus, and around Salt Lake City. On a sad note, while I was on my mission, in the fall of 1979, Grandpa Jack had suffered a heart attack and died while visiting in Southern California.



*Grandma Blanche, Howard Wood,  
Kay Wood Rutherford*



Shortly after my mission, I went to Sacramento to visit family, then caught the Amtrak train to Salt Lake City to visit Grandma Blanche, Aunt Kay and my other cousins, aunts and uncles.

Numerous Family Reunions with Grandma Blanche attending, made them very special. On one occasion, I was bringing grandma, and 5 or 6 cousins to the reunion @ SugarHouse Park, and my car ran out of gas ... on the freeway .... Her patients knew no bounds, whether it was running out of gas on the interstate, coloring the mayonnaise pink and the mustard green. I have such fond memories of her and her kindness.



Let me say, Uncle Ron was a fantastic cook. He was very particular on how things were done.

SLC was so hot during the summer, eating outside was almost a necessity.

## Appendix



John & Sarah Greenhalgh w/ Blanche, Rachel, and Bill



*Blanche & Rachel Greenhagh*









*John & Blanche Wood  
with grandson, Wayne King*





***Sarah, Blanche and son, Jack Wood  
w/ Linda Wood (?)***



## Blanche witnesses an accidental shooting

*Salt Lake Telegram, February 8<sup>th</sup> 1924*

Salt Lake Telegram (Salt Lake City, Utah) Fri, Feb 8th, 1924

# SAFETY CATCH FAILS AND BOY STOPS BULLET

**Henry Skillicorn Seriously  
Wounded by Rifle Held  
in Hands of H. Hutch-  
inson, Boon Companion**

Failure of the safety catch on a .22 caliber rifle resulted in the serious wounding of Henry Skillicorn, 18, 962 West Second South street, Thursday night, when the lead slug tore its way through the upper portion of his right leg. A moment before the muzzle had been centered on his abdomen.

Harry Hutchison, 19, 965 West First South street, boon companion of the Skillicorn boy and wielder of the gun, was near hysteria following the accident, which occurred in front of 925 West Second North street.

Hutchison, according to a report made to Detectives C. W. Rosenkrantz and G. W. Madsen, who investigated, came into possession of the gun several weeks ago and since has been in the habit of carrying it loaded, but with the safety catch on, on his evening strolls with young Skillicorn. The reason assigned for carrying the weapon was on the chance of an occasional shot at tin cans and fence posts.

Thursday night the youths accompanied home Miss Blanche Greenhalgh, who resides at the West Second North street address. As they stood talking in front of her home, Hutchison playfully prodded his friend in the abdomen with the rifle muzzle. Skillicorn declared that he heard the click as the safety slipped off and was about to warn Hutchison of that fact when, as the latter was bringing the barrel down to his side, the hammer was released, firing the cartridge.

Hutchison accompanied Skillicorn to the emergency hospital, where the wound was dressed.

## Birth Certificate: *Blanche Pauline Greenhalgh*

NO INK—THIS IS A PERMANENT RECORD.

A birth, a SEPARATE RETURN must be made for each, and the number of deaths in order of birth, unless SPECIFICATIONS ON OTHER SIDE.

1-35-01, 1M

THIS CERTIFICATE MUST BE FORWARDED BY THE LOCAL REGISTRAR TO THE STATE BOARD OF HEALTH, SALT LAKE CITY, ON OR BEFORE THE 8TH OF THE FOLLOWING MONTH, AFTER FIRST HAVING BEEN PROPERLY REGISTERED.

STATE BOARD OF HEALTH FILE No. 1487 **654**  
**CERTIFICATE OF BIRTH,**  
 STATE OF UTAH.

PLACE OF BIRTH  
 County of Salt Lake City  
 Precinct of Salt Lake  
 Town or Village of Salt Lake  
 City of Salt Lake

Street and No. 431 W. 5th North  
 If in Hospital or other Institution, give its name instead of Street and number.

FULL NAME OF CHILD Baby Greenhalgh } If child is not yet named, make supplemental report, as directed  
 Sex of Child Female } Date of Birth July 3, 1907  
 Single, Married, or Other? One } (Month) (Day) (Year)  
 Number in Order of Birth One } Single, Married, or Other? Yes

FATHER  
 FULL NAME John Thomas Greenhalgh  
 RESIDENCE Salt Lake  
 COLOR white AGE AT LAST BIRTHDAY 24 (Years)  
 BIRTHPLACE Utah  
 OCCUPATION Laborer

MOTHER  
 FULL MAIDEN NAME Sarah Pitt  
 RESIDENCE Salt Lake  
 COLOR white AGE AT LAST BIRTHDAY 22 (Years)  
 BIRTHPLACE Salt Lake  
 OCCUPATION wife

Number of Child of this Mother 1 Number of children of this Mother now living 1

**CERTIFICATE OF ATTENDING PHYSICIAN OR MIDWIFE\***

I hereby certify that I attended the birth of this child, and that it occurred on July 3, 1907 A.M. or P.M.

Practitioner No or Still Birth? No (Yes or No)

(Signature) C. M. Buehler

\*When there was no attending physician or midwife, then the father, householder, etc., should make this return.

Given name added from supplemental report

Date July 3, 1907 (Physician or Midwife)

Address of Physician or Midwife 107 So. Main St.

Filed Aug 6, 1907

Registered No. 6471

REGISTRAR.

REGISTRAR.

**SUPPLEMENTAL REPORT OF BIRTH, STATE OF UTAH**

This return should preferably be made by the person who made the original, and filed with the local Registrar as soon as child is named.

1487

Registered Number\* 6471

No. 431 W. 5th St.

Place of birth\* \_\_\_\_\_ (Registration district)

SEX OF CHILD\* 7 Twin,\*  
and } Number\*  
or other? } In order  
of Birth

DATE OF BIRTH\* July 31st 1907  
(Month) (Day) (Year)

FATHER John Thomas Greenhalgh

MOTHER Sarah Jelt

I HEREBY CERTIFY that the child described herein has been named:

Blanch Pauline Greenhalgh  
(Given name in full) (Surname)

(Signature) Sarah E. Greenhalgh  
Physician  
(Physician or Midwife)

Consent to be entered by Registrar before giving out this form.



## Funeral Program: *Blanche Pauline Greenhalgh*

### *Blanche Pauline Greenhalgh Wood*

*Born: July 31, 1907, Salt Lake City, Utah  
Died: July 5, 1993 - Sun City West, Arizona*

*Daughter of John Thomas Greenhalgh and  
Sarah Eliza (Fitt) Greenhalgh*

*Wife of John Gilbert Wood, Sr.  
Deceased, January 26, 1979*

#### *Funeral Services*

*Monday, July 12, 1993 - 10:00 am  
Larkin Mortuary  
260 East South Temple*

#### *Pallbearers - Grandsons*

<i>Wayne King</i>	<i>Michael Crofts</i>
<i>Jim King</i>	<i>Brian Crofts</i>
<i>Kevin Wood</i>	<i>Howard Wood, Jr.</i>
<i>Jeff Wood</i>	<i>Mark Wood</i>
<i>David C. Wood</i>	<i>James Toone</i>
<i>Steven C. Wood</i>	<i>Daniel C. Wood</i>

### *S e r v i c e s*

*Bishop George Robinson, conducting  
Family Prayer . . . . . Howard Wood, Jr.  
\*\*\**

*Prelude & Postlude . Pauline Burton Wilson  
Invocation . . . . . Linda Lee Dickson  
Hymn . . . . . Congregation  
"Come, Come, Ye Saints"*

*Eulogy . . . . . Bishop George Robinson  
Biography Comments . . . . Richard F. Wood  
Vocal Solo . . . . . Clyde Fisher  
"In The Garden"*

*Speaker . . . . . Bishop Fred Peck  
Vocal Solo . . . . . Cindy Bosen Pokezwinski  
"How Great Thou Art"*

*Benediction . . . . . Leon Belka  
\*\*\**

*Grave Dedication . . . . . John G. Wood, Jr.*

#### *Interment*

*Wasatch Lawn Memorial Park  
3401 South Highland Drive*

*Funeral Directors - Larkin Mortuary*

### **Blanche P. Wood**

Blanche Pauline Greenhalgh Wood, age 85, died July 5, 1993, in Sun City West, Arizona.

Born July 31, 1907, in Salt Lake City, Utah to John Thomas and Sarah Eliza Fitt Greenhalgh. Married John G. Wood, December 9, 1925, in Salt Lake City. He died January 26, 1979.

Survived by seven children; John G. Wood, Jr. (Gloria), Torrance, California; Marilyn B. Calton (Jack), Sun City West, Arizona; Ronald T. Wood, Salt Lake City; Richard F. Wood (Jeraldine), Salt Lake City; Howard E. Wood, Torrance, California; LaRee Toone (Sharon), Glendale, Arizona; and Linda Dickson, Salt Lake City; 34 grandchildren; 28 great-grandchildren; 11 great-great-grandchildren; brother and sisters, Rachel Phillips, Vallejo, California; Mae Peck (Vernon), Murray, Utah; Robert Greenhalgh (Jacqueline), St. George, Utah. Preceded in death by a daughter, Kay Rutherford, and four grandchildren.

Funeral services will be held Monday, July 12th, 10 a.m., Larkin Mortuary, 260 East South Temple, where friends may call Sunday, 6-8 p.m., and Monday, one hour prior to services. Interment, Wasatch Lawn Memorial Park.

N 7/9

T 7/10



## Obituary: *Blanche Pauline Greenhalgh*

Newspaper : Deseret News, The

Date of Publication : July 9, 1993

Page : E24

Header : DEATH: BLANCHE P. WOOD

Caption : Blanche P. Wood

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N 7/9 T 7/10

# Censuses

## 1930 US Census: *Salt Lake City, Utah*

*Note: Jack is listed as a "Bell Hop" for the Grand Hotel*

11/21/2016 Person Details for John Wood, "United States Census, 1930" — FamilySearch.org

**John Gilbert Wood**  
K2H1-FCX

**BIRTH**  
16 September 1903 Salt Lake City, Salt Lake, Utah

**DEATH**  
26 January 1979 Garden Grove, Orange, California, ...

**PARENTS**  
Winfield Scott Wood  
Catherine Frances Howes

**SPOUSE**  
Blanche Pauline Greenhalgh  
1907-1993 • KWC8-HT8

[Review Attachments](#)

John Wood	
United States Census, 1930	
Name	<b>John Wood</b>
Event Type	Census
Event Date	1930
Event Place	Salt Lake City, Salt Lake, Utah, United States
Gender	Male
Age	26
Marital Status	Married
Race	White
Race (Original)	White
Relationship to Head of Household	Head
Relationship to Head of Household (Original)	Head
Birth Year (Estimated)	1904
Birthplace	Utah
Father's Birthplace	Utah
Mother's Birthplace	England
Sheet Letter	A
Sheet Number	16

United States Census, 1930	
District	ED 59
Sheet Number and Letter	16A
Household ID	339
Line Number	29
Affiliate Name	The U.S. National Archives and Records Administration (NARA)
Affiliate Publication Number	T626
Affiliate Film Number	2421
GS Film Number	2342155
Digital Folder Number	004955276
Image Number	00395

Household	Role	Gender	Age	Birthplace
<b>John Wood</b>	Head	M	26	Utah
Blanch Wood	Wife	F	22	Utah
John Wood Jr.	Son	M	3	Utah
Marilyn Wood	Daughter	F	2	Utah



## 1940 US Census: *Salt Lake City, Utah*

*Note: Jack is listed as a "Cab Driver"*

*Note: Jack's brother, Leonard is living with the family*

11/21/2016 Person Details for John Gilbert Wood. "United States Census. 1940" — FamilySearch.org

**John Gilbert Wood**  
K2H1-FCX

**BIRTH**  
16 September 1903 Salt Lake City, Salt Lake, Utah

**DEATH**  
26 January 1979 Garden Grove, Orange, California, ...

**PARENTS**  
Winfield Scott Wood  
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**SPOUSE**  
Blanche Pauline Greenhalgh  
1907-1993 • KWC8-HT8

[Review Attachments](#)

<b>John Gilbert Wood</b> United States Census, 1940		<b>United States Census, 1940</b>	
Name	John Gilbert Wood	District	30-76
Event Type	Census	Family Number	285
Event Date	1940	Sheet Number and Letter	15A
Event Place	Ward 2, Salt Lake City, Salt Lake City Precinct, Salt Lake, Utah, United States	Line Number	1
Gender	Male	Affiliate Publication Number	T627
Age	36	Affiliate Film Number	4225
Marital Status	Married	Digital Folder Number	005459998
Race (Original)	White	Image Number	00228
Race	White		
Relationship to Head of Household (Original)	Head		
Relationship to Head of Household	Head		
Birthplace	Utah		
Birth Year (Estimated)	1904		
Last Place of Residence	Same Place		

Household	Role	Gender	Age	Birthplace
John Gilbert Wood	Head	M	36	Utah
Blanche Wood	Wife	F	32	Utah
John Gilbert Wood	Son	M	13	Utah
Marilyn Blanche Wood	Daughter	F	12	Utah
Ronald Theodore Wood	Son	M	9	Utah
Richard Francis Wood	Son	M	8	Utah
Pauline Laree Wood	Daughter	F	6	Utah
Howard Edwin Wood	Son	M	4	Utah
Leonard Neldon Wood	Brother	M	21	Utah

**Frank Greenhalgh (1915-1943)**  
*Son of John T Greenhalgh & Sarah Fitt*  
*Wife, Margorie Nestell (m. 1935)*



The Salt Lake Tribune (Salt Lake City, Utah Mon, June 5th, 1944)

## Statistics

### Births

#### Salt Lake City

Greenhalgh—Frank and Marjory  
Margaret Nestell, 369 Reed avenue,  
daughter, May 8.

**Greenhalgh — Frank Greenhalgh, 28, 369 Reed avenue, rheumatic heart disease, November 23.**

Salt Lake Telegram (Salt Lake City, Utah) Thur, Nov 25th 1943

## Obituaries

### Frank Greenhalgh

Funeral services for Frank Greenhalgh, 28, 369 Reed avenue, who died Tuesday at 8:15 p. m. in a Salt Lake hospital of a heart attack, will be conducted Monday at 1 p. m. at 38 East Seventh South street.

Oscar M. Olsen, bishop of the Twenty-fourth L. D. S. ward, will officiate. Friends may call at place of funeral until time of services. Burial will be in Salt Lake City cemetery.

A barber by trade, Mr. Greenhalgh was born in Salt Lake City May 14, 1915, a son of Sarah and John T. Greenhalgh. He was a lifelong resident of Salt Lake City.

He married Miss Marjorie Nestell in Salt Lake City nine years ago. He was a member of the L. D. S. church.

Besides his widow, he is survived by a son, Frank Willard Greenhalgh; two daughters, Marjorie Ranne and Coral Elaine Greenhalgh; his parents; three sisters, Mrs. Rachael Phillips, Mrs. Blanche Wood and Mrs. Mae Peck; and three brothers, John Willard, Elmer P. and Robert L. Greenhalgh, all Salt Lake City.



Mr. Greenhalgh

**Henry Greenhalgh (1880-1960)**

*Son of Thomas Greenhalgh & Harriet Wardle*

*Wife, Cora Isabel Fitt (m. 1907)*



Salt Lake Telegram (Salt Lake City, Utah) Fri, Jan 28th 1938

Accused of making right turns against red lights without halting first, George H. Greenhalgh, 361 Reed avenue, and Elmer Carlson, 372 North Main street, pleaded guilty and were fined \$3 each. Ora C. Dearden, facing a similar charge, pleaded guilty and was fined \$10.

The Salt Lake Tribune (Salt Lake City, Utah) Sun, Sep 18th 1938

Wasatch grove No. 1 of the Supreme Forest Woodmen circle will hold a public card party Monday at 2:15 p. m. at the Elks' club, 139 East South Temple street. The grove will give the first of a series of evening card parties Monday at 8 p. m. at the home of Mrs. Henry Greenhalgh, 361 Reed street.

Salt Lake Telegram (Salt Lake City, Utah) Mon, May 23rd 1938

George Greenhalgh, 361 Reed avenue, shingler and cabinetmaker.

The Salt Lake Tribune (Salt Lake City, Utah) Thur, Jul 27th 1939

Other cases Wednesday included: Speeding—Charles R. Hemmert, 21, of 812 West Eighth South street, \$25 or eight days, 45 miles in 30-mile zone, and George H. Greenhalgh, 31, of 361 Reed avenue, \$25 or eight days, 45 miles in 30-mile zone.

Salt Lake Telegram (Salt Lake City, Utah) Fri, Aug 9th 1940

### DOG POISONED

A dog valued at \$100 was poisoned, Mrs. Henry Greenhalgh, 361 Reed avenue, reported to police Friday.



## Henry Greenhalgh

Henry Greenhalgh, 80, 357 Reed Ave. (735 North), died Friday, 10:30 a.m. in a Salt Lake hospital after a short illness.

Born May 14, 1880, Washington, Washington County, to Thomas and Henriette Wardle Greenhalgh. Married Cora I. Fitt, June 26, 1907, Salt Lake Temple, Church of Jesus Christ of Latter-day Saints. She died May 6, 1949.

Survivors: sons, daughters, George Henry, Mr. Greenhalgh, Mrs. Amy Lucille Jones, Mrs. Laura Isabell Prescott, Mrs. Cora LaVon Walters, all Salt Lake City; Mrs. Alice Marguerite Adams, Phoenix, Ariz.; Harry D., Bountiful; 20 grandchildren, 21 great-grandchildren; sister, Esther; brother, John, both Salt Lake City.



## Henry Greenhalgh

Funeral for Henry Greenhalgh, 80, 357 Reed Ave. (735 North), will be Tuesday, 3:45 p.m., 260 E. South Temple. Died Friday morning in a Salt Lake hospital of natural causes. Friends call at place of services Monday, 6-8 p.m., Tuesday prior. Burial, Salt Lake City Cemetery.

6003080  
REC'D SEP 23 1960 no. 1912 UTAH CERTIFICATE OF DEATH STATE FILE NO. 60 18 1994

1. PLACE OF DEATH a. COUNTY Salt Lake		2. USUAL RESIDENCE (Where deceased lived. If institution, residence before admission) a. STATE Utah b. COUNTY Salt Lake	
b. CITY, TOWN, OR LOCATION Salt Lake City		c. CITY, TOWN, OR LOCATION Salt Lake City ✓	
c. LENGTH OF STAY IN 10 Salt Lake City 66 Yrs.		d. STREET ADDRESS 357 Reed Ave.	
d. NAME OF HOSPITAL OR INSTITUTION Salt Lake Co. General Hospital		e. IS RESIDENCE INSIDE CITY LIMITS? YES <input checked="" type="checkbox"/> NO <input type="checkbox"/>	
f. IS PLACE OF DEATH INSIDE CITY LIMITS? YES <input checked="" type="checkbox"/> NO <input type="checkbox"/>		g. IS RESIDENCE ON A FARM? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>	
3. NAME OF DECEASED (Type or print) First Middle Last HENRY GREENHALGH		4. DATE OF DEATH Month Day Year 8 26 1960	
5. SEX Male	6. COLOR OR RACE White	7. MARRIED <input type="checkbox"/> NEVER MARRIED <input type="checkbox"/> WIDOWED <input checked="" type="checkbox"/> DIVORCED <input type="checkbox"/>	8. DATE OF BIRTH May 14, 1880
9. AGE (In years last birthday) 80		10. BIRTHPLACE (State or foreign country) Washington, Utah	
11. USUAL OCCUPATION (Give kind of work done during most of working life, even if retired) Laborer		12. CITIZEN OF WHAT COUNTRY? USA	
13. FATHER'S NAME Thomas J. Greenhalgh		14. MOTHER'S MAIDEN NAME Henriette Wardle	
15. WAS DECEASED EVER IN U. S. ARMED FORCES? (Yes, no, or unknown) No		16. SOCIAL SECURITY NO 17. INFORMANT George Greenhalgh-357 Reed Ave.	
18. CAUSE OF DEATH [Enter only one cause per line for (a), (b), and (c).] PART I. DEATH WAS CAUSED BY IMMEDIATE CAUSE (a) 5614 Aspiration of barium DUE TO (b) Hiatus Hernia, strangulated DUE TO (c) PART II. OTHER SIGNIFICANT CONDITIONS CONTRIBUTING TO DEATH BUT NOT RELATED TO THE TERMINAL DISEASE CONDITION GIVEN IN PART I (a)		INTERVAL BETWEEN ONSET AND DEATH 7 wks.	
20a. ACCIDENT <input type="checkbox"/> SUICIDE <input type="checkbox"/> HOMICIDE <input type="checkbox"/>		20b. DESCRIBE HOW INJURY OCCURRED (Enter nature of injury in Part I or Part II of item 18.)	
20c. TIME OF INJURY Hour Month, Day, Year a. m. p. m.		20d. PLACE OF INJURY (i. e., in or about home, farm, factory, street, office bldg., etc.)	
20e. INJURY OCCURRED WHILE AT <input type="checkbox"/> NOT WHILE AT WORK <input type="checkbox"/>		20f. CITY, TOWN, OR LOCATION COUNTY STATE	
21. I attended the deceased from 8-25-60 to 8-26-60 and last saw him alive on 8-26-60. Death occurred at 11:00 A. M. on the date stated above, and to the best of my knowledge, from the causes stated.			
22a. SIGNATURE (Degree or title) F. Chang MD		22b. DATE SIGNED 8-29-60	
23a. BURIAL, CREMATION, REMOVAL (Specify) Burial		23b. NAME OF CEMETERY OR CREMATORY Salt Lake City Cemetery	
23c. DATE 1 Aug. 30, 1960		23d. LOCATION (City, town, or county) Salt Lake City, Utah (State)	
24. FUNERAL DIRECTOR'S SIGNATURE AND ADDRESS Larkin Mortuary-Salt Lake City, Utah		25. DATE RECD. BY LOCAL REG. Aug. 30 1960	

Physician Must sign Personally

Send original Certificate to Local Registrar Immediately

Physicians should State Cause of Death in plain terms

Funeral Director's No. 236

Embalmer's No. 236

Onion Foulger

FEDERAL SECURITY AGENCY PUBLIC HEALTH SERVICE		CERTIFICATE OF DEATH		STATE FILE NO. 45-180762	
BIRTH NO. 143		UTAH		REGISTRAR'S NO. 865	
1. PLACE OF DEATH a. COUNTY Salt Lake 18			2. USUAL RESIDENCE (Where deceased lived, if institution residence before admission) a. STATE Utah 143 b. COUNTY Salt Lake		
b. CITY (If outside corporate limits, write RURAL) TOWN Salt Lake City 1			c. CITY (If outside corporate limits, write RURAL) TOWN Salt Lake City		
d. FULL NAME OF HOSPITAL OR INSTITUTION 357 Reed Ave. 6			d. STREET ADDRESS (If rural, give location) 357 Reed Ave.		
3. NAME OF DECEASED (Type or Print) a. (First) Cora		b. (Middle) Isabelle		c. (Last) Greenhalgh	
4. DATE OF DEATH (Month) (Day) (Year) May 6, 1949					
5. SEX Female	6. COLOR OR RACE White	7. MARRIED, NEVER MARRIED, WIDOWED, DIVORCED (Specify) Married	8. DATE OF BIRTH Mo. Dec Day 3 Year 1886	9. AGE (In yrs. last birthday) 62	
10a. USUAL OCCUPATION (Give kind of work done during most of working life, even if retired) Housewife		10b. KIND OF BUSINESS OR INDUSTRY Own Home		11. BIRTHPLACE (City and State or foreign country) Salt Lake City, Utah 18-1-14	
12. CITIZEN OF WHAT COUNTRY? U.S.					
13. FATHER'S NAME George W. Fitt Birthplace England		14. MOTHER'S MAIDEN NAME Caroline Racheal Wakefield Birthplace London, England		HUSBAND'S OR WIFE'S NAME Henry Greenhalgh	
15. WAS DECEASED EVER IN U.S. ARMED FORCES (Yes, no, or unknown) (If yes, give war or dates of service) No		16. SOCIAL SECURITY No.		17. INFORMANT Mr. Henry Greenhalgh	
18. CAUSE OF DEATH Enter only one cause per line for (a), (b), and (c) *This does not mean the mode of dying, such as heart failure, asthma, etc. It means the disease, injury, or complication which caused death. I. DISEASE OR CONDITION DIRECTLY LEADING TO DEATH* (a) Chronic Endomyocarditis ANTECEDENT CAUSES DUE TO (b) Mitral Regurgitation DUE TO (c) Stenosis 92b II. OTHER SIGNIFICANT CONDITIONS Conditions contributing to the death but not related to the disease or condition causing death. Past middle age 410X			INTERVAL BETWEEN ONSET AND DEATH Early life		
19a. DATE OF OPERATION		19b. MAJOR FINDINGS OF OPERATION		20. AUTOPSY? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>	
21a. ACCIDENT SUICIDE HOMICIDE (Specify)		21b. PLACE OF INJURY (e.g., in or about home, farm, factory, street, office bldg., etc.)		21c. (CITY or TOWN) (COUNTY) (STATE)	
21d. TIME (Month) (Day) (Year) (Hour) OF INJURY		21e. INJURY OCCURRED While at <input type="checkbox"/> Not While <input type="checkbox"/> Work <input type="checkbox"/> At Work <input type="checkbox"/>		21f. HOW DID INJURY OCCUR?	
22. I HEREBY CERTIFY THAT I ATTENDED THE DECEASED FROM 2/28/48 to 2/6/49, THAT I LAST SAW THE DECEASED ALIVE ON 4/18/49, AND THAT DEATH OCCURRED AT 6 A.M. FROM THE CAUSES AND ON THE DATE STATED ABOVE.					
23a. SIGNATURE J. H. Morton		23b. ADDRESS Med. Arts Bldg.		23c. DATE SIGNED 2/6/49	
24a. BURIAL, CREMATION, REMOVAL, DISPOSITION (Specify) Burial		24b. DATE April 9 1949		24c. NAME OF CEMETERY OR CREMATORY Salt Lake City Cemetery	
24d. LOCATION (City, town, or county) Salt Lake City, Utah		25. FUNERAL DIRECTOR'S SIGNATURE AND ADDRESS Taylor Memorial Mortuary Funeral Director's No. 25 Emballer's No. 334			
DATE REC'D BY LOCAL REG. May 9, 1949		SALT LAKE CITY, UTAH			

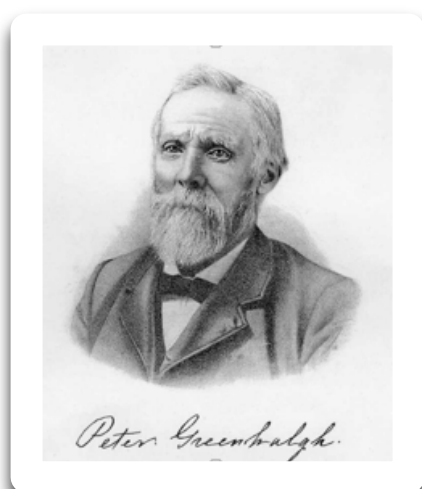
MARGIN RESERVED FOR BINDING  
 N. B.—WRITE PLAINLY WITH UNFADING INK—THIS IS A PERMANENT RECORD  
 Every item of information should be carefully supplied. Physicians should state cause of death in plain terms, so that it may be properly classified. Exact statement of occupation is very important.



## **PETER GREENHALGH (1833-1924)**

*Son of William Geeenhalgh & Margaret Hope*

*Wife, Sarah Heald (m. 1852)*



Another life of toil and of triumph over hardship is that of Peter Greenhalgh, formerly of Utah, and now of Southern Idaho.

The son of William and Margaret Hope Greenhalgh, he was born at Tyldsley-Leigh, Lancashire. England, March 1, 1830. His parents were in pretty good circumstances, but they brought up their children to work, placing them as they became of suitable age, in the woolen mills learn weaving. Peter had a few months training in the village school. He preferred farming to weaving, and the time came when he was able to make the change, but not until after his arrival in Utah. Up to the age of thirteen he lived at the village of Newton, five miles from Manchester, and then moved with his parents to Pendleton, three miles nearer that city.

At twenty-one the family removed to Radcliff, and there Peter, who was an Independent Calvinist, became a Latter-day Saint. He was married at Radcliff to Sarah Heald, May 2, 1852.

In the spring of 1854, the Saints about to emigrate from Great Britain were formed into what was known as the "Thirteen Pound Company." Mr. Greenhalgh and his wife were numbered among them. They left Liverpool on the 8th of April, under the direction of Elder William Taylor, and by way of New Orleans reached Kansas City, whence they journeyed across the plains under Captain William Empey, arriving at Salt Lake City on the 24th of October. Mr. Greenhalgh, who with others had walked ahead of the wagons from Echo Canyon, arrived four days earlier.

He immediately went to work digging potatoes, and with such zest for he liked the labour that he overtaxed his strength and was temporarily disabled. Early in November he walked to Kaysville, through a drizzling rain, and slept that night in his wet clothing in a wheat bin. The weather was very cold. The next day he arrived at Willow Creek, where he temporarily settled. There he helped John Woods make fire thousand adobes.

The next summer he worked on the Church farm in Cache Valley. At Willow Creek in the spring of 1856 he made the adobes and hauled the rock for the first house he ever owned. A year later he and his brother, by cutting a ditch on the farm of Alanson Allen, at Three Mile Creek, earned a yoke of oxen, which proved a very valuable acquisition. He served in Echo Canyon the next winter, and in the move went to Fillmore, returning thence to Willow Creek, now Willard City.

"In September, 1863," says Mr. Greenhalgh, "I was called with others to so with Apostle Charles C. Rich and settle in Bear Lake Valley. We arrived there on the 29th of that month, and surely it was a bare looking valley. To put up hay for the winter we had to wade in the slough knee deep in water, cut the grass with a scythe and pack it out with pitchforks. It was a miserable looking country, and many became disheartened and left. In the spring of '64 we tried to plow, but found the ground so dry and hard that we could not do anything. We commenced to make a canal to irrigate, but the ditch was laid off up hill, as was often the case. On the night of the 12th of May snow fell about four inches deep. We all went to work the next day. Of course the grain was late and got frozen. We had to tramp it out with horses. John Macreary and I got a grist





ready, and with several others went to Cache Valley to get it ground. We called at all the mills as we passed through the valley, but they refused to grind out frozen wheat; so we drove over to Brigham City, and called on the miller there, who was an old acquaintance of mine when we lived at Willow Creek. The mill had been broken down and was just ready to start up again. There was not a bushel of wheat in the mill. The miller said he would grind for us, and have us all ready to start home the next morning, and he did.

On the way home we had to double teams to climb the "Big Dugway." While going up the steepest part of the road, the tongue-chain of the team ahead of ours broke. Think of it, a loaded wagon coming down that steep mountain ! Tim Lish, who was driving the team called out to me "to take hold of the wheel and hold the wagon!"

I acknowledge the hand of the Lord in what followed. From some cause or other the run-away wagon was cramped and thrown across the road just ahead of my team, and there it stood all right. We reached home in safety. The next grist I had to tramp out with oxen on the ice, and grind it in a coffee mill. We had hard times for a few years, fighting grasshoppers, crickets, etc., but now all that is changed."

Mr. Greenhalgh settled at Bloomington, where most of his business and other interests now are. He has been interested in the co-operative store at that place for over thirty years, and at one time owned stock in the co-operative saw mill, which no longer exists.

He has never taken a foreign mission, his labours being required at home, where he has served as choir leader and Sunday school superintendent for upwards of thirty years. He has held the offices of Priest, Elder and Seventy, and since August 25, 1877, has been a High Priest and a High Councillor of the Bear Lake Stake of Zion. He is the father of ten children.

**PETER GREENHALGH, *Another account***

*Written by his grand-daughter, Connie Ball Dable*

Come with me today, I've a story to tell of a grand old gentleman and a gentle devoted lady named Peter and Sarah. The facts you are about to read have been gathered by walking through the pages of history.

This information has been found in books and journals along with many fond memories told to me by my father Alma Wilburn Greenhalgh and two of my favorite aunts, Glida Greenhalgh Potter and Evelyn Pearl Greenhalgh Redington. Another bit of history was taken from an interview of a granddaughter Pricella Greenhalgh Bott from Brigham City, Utah where Peter and Sarah spent their last years. My own feelings mingle with what I've read as I write this and somehow I seem to have grown close to my great-grandparents, Peter and Sarah, as if I had known them personally. Perhaps you the reader too may feel this kinship and learn to love them more fully for their great sacrifices, giving to you the heritage you now enjoy.

Peter Greenhalgh was born in Leigh, Lancashire, England on the first of March 1830. He was the son of William and Margaret Hope Greenhalgh. The Greenhalgh's were long time residents of Lancashire.

Sarah Heald, Peter's life long companion, was born the 17th of November 1827, the daughter of Henry and Margaret Milligan Heald. She was Christened in the St. Laurence Parish Church in Chorley, Lancashire, England where her family was from.

Peter and Sarah came from sturdy English stock, their parents being of very good circumstances so history tells. They were taught at an early age the importance of work and learning a trade. Peter had but a few months of training in the village school and at an early age was trained in his father's silk mill as a weaver. Sarah learned the art of a

seamstress as well as training for her lovely voice that would bring joy to so many.

The Parish Church in St. Laurence, Chorley, Lancashire, England IS Sarah, at one time was called to sing for the Queen of England. Searching history it was indeed true that Queen Victoria, who at that time was the British Monarch did have someone sing for her every week and they had to have the best of voices. Grandfather also had a beautiful voice and so together they made a fine match. They were married in the Parish church on May 3, 1852 in Eccles, Lancashire, England.

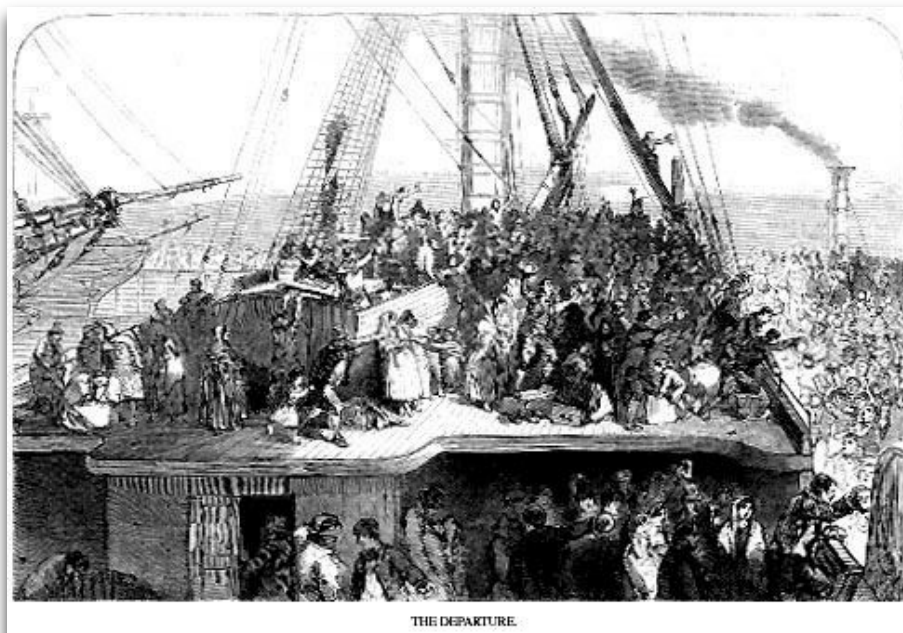
Their history tells of them joining the Church of Jesus Christ of Latter-Day Saints in that same year along with 4,530 others of Great Britain. Peter's brothers, Thomas and Abraham were early converts to the church. It was through their influence that Peter and Sarah were baptized. Peter on March 9, 1852 and Sarah on September 2, 1852.

Peter's brother, Thomas wrote in his journal concerning the church.

" ... began to think about religion. From time to time I went to hear the different sects. I was rather inclined to the Methodist Society. In 1840<sup>1</sup> heard of a strange sect called Latter-Day-Saints, which gave a little feeling. So, I said that I would hear them for the people said they were false prophets and so on. Sister Betty Ray tried to persuade me to obey the gospel but I need not be persuaded to live the gospel when I heard the Saints preach. I believed with all my heart. I was baptized by Thomas Lythgo who was then a Priest. Baptized, December 3, 1840. Confirmed under the hand of John Smith, Elder Willard Richards and Elder William Walker"

Somehow, Peter and Sarah's families could not accept them joining the Mormon Church. They had been raised Independent Calvinists and soon the couple were disinherited from their fortune.

Peter, in spite of the fact that he had learned the trade of a weaver, preferred farming. Because of their strong religious beliefs and a desire to have a piece of land, they left Great Britain to come to America.



They had emigrated with the saints known as the "Thirteen-Pound Company," along with Peter's two brothers, Thomas and Abraham in the spring of 1854 under the direction of William Taylor. That year 2,109 people from the British Isles came to Utah.

Much toil and sorrow were experienced. While preparing for the journey two of their children, Margaret and Lorenzo died and another tiny infant, William Henry died aboard the ship and was buried at sea. Sarah, who if she had chosen, could have stayed in England, been clothed in finery and drank her tea they say she loved. Peter could have become a polished gentleman, rich in worldly things instead they choose to leave this behind and come to America and serve the Lord.

They arriving in Kansas City and joined the William Empey handcart company and journeyed across the plains. Pushing a handcart, filled with all their earthly belongings, they walked the many, many miles. I'm sure there were times that they wanted to just give up. Tired shoulders, tired feet...tired hearts. But ahead was life and land... and the wheels of the handcart rolled on. When one would falter, the other would lift. When one would fall the other would pray.

They arrived in Salt Lake on the 24th of October 1854. Their strong religious belief and sturdy character, never wavering set them to

work with great zest in their new land. Peter loved his labours so much that he often overtaxed his strength and would be temporarily disabled but the rains and cold weather were not to stop him from the task of getting his family a home.

Early in November Peter walked from Salt Lake to Kaysville through soaking rain. He slept in a wheat bin over night in wet clothing but arrived at Willow Creek (Willard) the next day there to pitch in making the adobes and haul rock for his first house. In the spring of 1855 the family settled at Willow Creek.

Sarah gave birth in November of that year, to a little son, whom they named Peter. He was very tiny but with blessing from heaven he survived. A year later Peter Sr. and his brother, by cutting a ditch on the farm of Alanson Allen at three mile creek, earned a yoke of oxen which proved to be of great worth to a struggling family.

Grandfather was called many times to go to surrounding territories to help other families and Grandmother was often left alone to see to the children and their home.

It was during this time that the United States government in an attempt to quell the "Mormon uprising" sent an army of men lead by Albert Sidney Johnston.

President Brigham Young said on September 15,

1857, "We are invaded by a hostile force, who are evidently assailing us to accomplish our overthrow and destruction." To the *Nauvoo legion* he told them to, "Hold themselves in readiness to march at a moment's notice to repel any and all invasions, and martial law is hereby declared to exist."

The men of Willard were ordered into Company B of the Nauvoo Legion. Alfred Cordon was appointed major of the Willard Company.



*Nauvoo Legion, 1865*



On Nov. 10, 1857, they received an order for all enlisted men to march to Echo Canyon. Among the men of the 3rd platoon of Company B. was Peter Greenhalgh. They marched to North Ogden that night and then up to the canyon six miles the next day. The following day they crossed the river fifteen times and camped three miles from Echo canyon. They arrived at Echo Canyon on November 14. On the 15th they all built wichiups and breastworks commanding in the canyon road and dammed the creek so they could flood the road. They cut willows so they might get a view of the enemy. George Mason arrived with a load of provisions from Willard. On November 28, an express arrived with a proclamation from Mr. Cummings calling all armed men to return to Willard where they were dismissed to their homes. On that same day as Peter was returning home, Sarah, waiting anxiously back in Willard, gave birth to a little son, whom they named Thomas Alva.

The 59th quorum of seventy was organized on Thursday the 3rd day of February 1859, by Joseph Young at Willard, with George J. Marsh, Thomas W. Brewerton, John M. McCrary, Richard J. Davis, Elisha Mallory, Matthew W. Dalton and Peter Greenhalgh as presidents.

Sarah was also busy. She did not waste her time. She left her warm bed many nights to assist the sick and needy. In April of 1860, Sarah and Peter welcomed a new little daughter into the family. They named her Sarah Ann.

Two years later they again welcomed a little girl to the family on May 1, 1862. They named her Catherine. Sadly though, she was not to stay with them long. On July 4, 1863, little Catherine died.

Peter was called with others to go with Apostle Charles C. Rich and settle the Bear lake area in September of 1863. Peters wrote, "We arrived there on the 29th of that month, and surely it was a bare looking valley." The valley was to be laid out in five and ten acre lots. The five acre areas near the town site were for farms and one became grandfathers. He wrote, "To put up hay for the winter we had to wade in the slough knee deep in water, cut the grass with a

scythe and pack it out with pitchforks. It was a miserable looking country and many became disheartened and left."

"In the spring of '64, we tried to plow but found the ground so dry and hard that we could not do anything. We commenced to make a canal to irrigate, but the ditch was frozen. We had to tramp it out with the horses. John Macreary and I got a grist ready, and with several others went to Cache Valley to get it ground. We called at all the mills we passed through the valley, but they refused to grind out frozen wheat; so we drove over to Brigham City. We called on the miller there, who was an old acquaintance of mine when we lived at Willow Creek. The Mill had been broken down and was just ready to start up again. There was not a bushel of wheat in the mill.

The miller said he would grind for us, and have us all ready to start home the next morning. And he did." "On the way home we had to double teams to climb the "Big Dugway." While going up the steepest part of the road, the tongue-chain of the team ahead of ours broke. Think of it, a loaded wagon coming down that steep mountain! Tim Lish, who was driving the team called out to me "To take hold of the wheel and hold the wagon!" I acknowledge the hand of the Lord in what followed. From some cause or another, the runaway wagon was cramped and thrown across the road just ahead of my team, and there it stood all right. We reached home in safety.

The next grist, I had to tramp out with oxen on the ice, and grind it in a coffee mill. We had hard times for a few years, fighting grasshoppers, crickets, etc, but now all that is changed."

Mary Ellen, Sarah and Peter's 4th living child was born on the 13th of Jun. 1864 in Willard. Soon after this, Peter moved Sarah and his family to their new land near the town of Bloomington.

The country around became settled and cabins began to be completed. Peter's dream soon became a reality. Their own industry and thrift quickly met, they turned their hands to their neighbours. There were wonderful blessings there in that valley for them like the birth of a little girl named Adelia born on June 27, 1867.

Few survived the elements of the bitter winters, the grasshoppers, the ground squirrels and the deep snow. But again Peter and Sarah proved their steadfastness. Side by side they worked.

Their English ancestry of hard work soon was passed on to the children. There was peace and great beauty in the valley. There were also hard times for them.

June 27, 1870, their little Sarah Ann died and was buried at the cemetery at Bloomington. Two weeks later Sarah gave birth for the last time to a little boy whom they named Franklin. Every fall, food was stored for the seasons were very short. The fruits of their labours were soon the envy of the valley. Grandfathers' farm was beautiful and Grandmother fed many from her lovely gardens. They lived to see this valley become what it was intended to be, "Land of sky blue water."

### *Idaho*

May 16th, and 17th. Held meetings in Paris and entered into the United Order and organization of the Bear Lake Stake of Zion. On the 23rd Organization of Bloomington was done by appointing the following officers: president, George Osmond; vice-president, Wm. Hulme; secretary Edward M. Peterson; treasurer, John Walker; directors. Christian Madsen, James W. Walker and Peter Greenhalgh.

The members of the community lived by the laws of the United Order; each family turned all of their properties and cattle into the organization as one large family. The properties then were returned back as needed.

The United Order was only lived for a short time. It must have been a unique experience to live. The men and women were re-baptized to show their commitment to the order. Peter baptized and confirmend many of the saints including his son Thomas Alma and many members of the Welker family.

Peter became interested in a cooperative store in Bloomington and for more than thirty years saw to it that the grist mill was operating and supplying flour to the valley. He often hauled the wheat from Brigham City with his team and wagon. He owned some stock in the mill, worked his land and through it all still found time to serve the Lord faithfully. He was never called on a foreign mission, his labours being required at home.

I am told that Peter was of a medium build and though he was a very religious man he was somewhat stubborn especially in his zest for work. Grandmother, on the other hand was a small woman, very gentle and often reprimanded Peter for his temper. They were always being asked to sing and their voices rendered joy and warmth to many occasions.

Sarah was also a very tidy woman and my father (Their grandson Alma) tells of a time they visited with them and how the flies were so thick you could hardly stand it. They never had any means to control the pest and as they would light on Grandfather's plate he would chase them with his fork. Grandmother gave him such a scolding and everyone laughed as she put a stop to his play.

My grandmother was loved and respected for her work and devoted love to not only her family but to her neighbours. She had ten children of her own and soon became proficient in the art of midwifing. Although she had no special training for her work, ten children and an over zealous husband taught her well. There were no doctors at that time and she "had a job to do!" She traveled a lot covering a large area from Montpelier to Fish Haven and Laketown (two villages near Bear Lake) a distance of nearly thirty miles. She worked her profession from about 1865 to 1903 traveling by team and wagon or bobsled in all kinds of weather, some of it far below zero.

Rain or shine, day or night, she was ready to go when needed. When Annie Laker became president of the Primary, Sarah took her place as president of the Relief Society. The two women laboured side by side in their church duties as well as caring for the sick or washing

and laying out the dead for burial. They were an inspiration to each other in their work as midwives. On many occasions after cooking a good meal for her family, she would hear a knock at the door and before she herself was seated at the table to eat would be called to go, sometimes for days. Mrs. Genevieve H. Wilcox a granddaughter writes this of her. "During the bitter Bear Lake winters, Grandmother often found warm bricks under the patched quilts in the bottom of the bobsled in which she road. The anxious driver urged the team to greater speed, Grandmother's beautiful voice could be heard above the jingle of the sleigh bells singing her favorite songs, "Bell Brandon" and "The Rain." Perhaps to you and me, this could be a remembrance of the long lost family left behind many years ago across the sea.

My father tells me that at one time the family was notified of an inheritance that had been left but that Grandfather just sent word back that he did not want any part of it, that they didn't want him at one time and he didn't need their money. Often Grandmother would be paid for services in produce, although most of her work was done in charity. Her own home was always run with precision and efficiency. Well-cooked meals were served on time and each day had its planned routine which was cared for just the same when she had to be away.

Sarah carded wool and spun the yarn. This was sent to a weaver and on its return she would dye the wool to make suits for Grandfather and clothes for the rest of her family. Long after doctors replaced her, she was still sought because of her success. Her forceful, capable character met any situation with courage and skill. Sometimes in the midst of it all she would tell of her grief, of the tiny baby, William Henry Greenhalgh, that was strapped to a board and lowered into the sea. She was young then, but she was eighty-six when one of her married daughters, Adelia Greenhalgh Hart, who was only forty-three died leaving ten children and a husband behind. The latter made her realize how full the cup can be when life runs long into years.



"My baby." She said to her daughter, as this very beautiful young woman lay in her coffin, "How could I know that I would bury you?" Sarah had traveled by team to Montpelier, Idaho, and from there by train to Logan, Utah, to be present at the funeral. She put her arms around her child and kissed her. What grief was the greater? Then she would straighten her shoulders to meet the next challenge, this often being Grandfather.

I am told that Peter had a keen sense of humor but that he was very stern especially with the grandchildren. My father tells me, Grandfather had quite a library which included and an old encyclopedia he loved to borrow from Peter and read. One time father asked Grandfather if he would sell the book to him. Grandfather glared at him and answered, "No, you can't have that book under any circumstance." My father, who to this day still has a book always at hand, persisted. "Why not, Grandpa, I'll pay you well for it." Grandfather replied, "that book is nothing but a pack of lies, there isn't a word of truth in it. It tells in there of a group of people called Mormons who were driven out of the east because they were a bunch of outlaws and you know that isn't so." When asked why the authors were allowed to print those things he said, "Well, they're all a bunch of liars too and I don't want you reading that stuff." Aunt Pearl visited the farm in Bear Lake and saw this beautiful pear tree that was grandfather's pride and joy. She, being young and the fruit looking so good, proceeded to pick the pears. Was Grandfather ever riled at her? Aunt Glida claims to be his "favorite" so he would tell her, for she would bake him his favorite pie, "gooseberry," whenever she could. When I heard these things, my heart was full, for they are so much like the aunts I dearly love, not to mention my dear father who has many of these traits himself especially the beautiful tenor voice, his love for books and a wonderful sense of humor.

As they became old and their health began to leave them, Father tells of the time they got a call from them saying that they had sold everything they had and were coming up to Wilford area to live with them. Peter Greenhalgh Jr., their son, had a young family and was in

dire circumstance himself. He worked for wages of about three dollars a day and things were very hard to come by. He was quite upset but his parents came and stayed about a month. Then one day they told the family they were leaving, that they had gotten a ticket on the train and were going back to Utah. They did just that, living in Brigham City with their son, Frank. Frank's daughter, Priscilla Bott tells of how grandmother used to say to grandfather, "You do have more than one wife don't you!" He would always reply, "No, Sarah, I only have one, yet!" Sarah passed away on a peaceful winter day, January 14, 1922 at the age on ninety-five leaving her lifelong companion and two sons, Franklin and Thomas Alma behind.

Peter longed for his sweetheart and finally the day arrived for him to meet her once more. He arose in the morning and sat in the chair by the fire and dozed, waiting for breakfast. Uncle Frank told his wife not to disturb him that he wasn't going anywhere and that he could eat when he woke. Later, as Frank was leaving for work he decided to check on him and found that grandfather had been called on his last journey to serve once more with grandmother. He died the 12th of June 1924. What a happy reunion this must have been for these two faithful, devoted companions of seventy years. They had lived a peaceful and prosperous life serving together.

Peter had been 1st counselor to the president's quorum at Willard, a seventy and president of the 59th quorum, a high priest and a member of the high council. He was superintendent of the Bloomington Sunday School from 1871 to 1909, choir leader for 35 years and director and secretary of the Bloomington Co-op store for 35 years, besides being a well-know farmer and stock raiser. Words cannot express the service that Grandmother rendered. Hopefully this history will make each of us more aware of our grand heritage and the sacrifices the grandparents made that we should have the things we enjoy today. Someday I know that I will be welcomed into their presence listening to the grand old pair singing those songs I long to know, "The Rain,"and "Bell Brandon."

\* \* \* \* \*

When we think of the early settlers of the West, our thoughts go automatically to the strong, courageous men who conquered the wilderness and the deserts. With a rifle in one hand and the other hand a plow, they overcame the dangers and hardships of this vast country.

But let's also give thought to the women who stood by their sides, who left comforts and homes to live in dug-outs, log cabins and sod shanties. To the women who gave birth while the rain poured through the dirt roofs of cabins or the leaky canvas of covered wagons.

Those unsung heroines not only helped conquer the West, but they also brought beauty and comfort to their families, the beauty of the workmanship of their own hands, in quilting and handwork, and the comfort of a fire and a good meal at the end of a day.

Many of their household tools we would consider extremely primitive: but what a luxury it was to have a stove and enough pots and dishes to cook and serve a meal. Nothing was wasted, not even the smallest scrap of material, which was used to piece quilts.

Yes, the men may have won the West with their guns and bravery, but the gentle woman with her frying pan and needles made it possible to extend the boundaries of civilization throughout the West.

Life story written by great-granddaughter, Faye Marnee Greenhalgh Davies in March 1982. "History of Utah," by Orson F. Whitney. Research by Rollo B. Greenhalgh, "History of Bear Lake Pioneers," Records of Bloomington ward members and Journal of Thomas

Greenhalgh, Edited by their great-great-granddaughter, Connie Ball Dabel, June 19, 1995 "Women of the West", by Thelma Thacker

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**FLATTERING SUCCESS OF THE  
OSBORNE MACHINES!**

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MEADOW, Millard County,  
Utah, June 28, 1881.

*To D. M. Osborne, & Co., Salt Lake  
City:*

Gentlemen. — The Osborne Self-Binding Harvester, purchased of your Agent by us, is a perfect success, with both Twine and Wire; Cutting, Elevating and Binding to the satisfaction of all present. We tested the machine thoroughly and are well satisfied with its work. We feel warranted in saying that the Osborne will save from one to five bushels of grain per acre more than any other machine. As to simplicity of construction, durability and ease of management, it has no equal. Yours Respectfully,

PETER GREENHALGH,  
ABRAHAM GREENHALGH.

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## Sarah Heald (1828-1922)

*Daughter of Henry Heald & Margaret Milligan*

*Husband, Peter Greenhalgh (m. 1852)*



### SARAH HEALD GREENHALGH

November 27, 1827–January 14, 1922

*Midwife and nurse capable of meeting  
any situation with courage and faith<sup>1</sup>*



cooking a good meal for her large family, she would hear a knock at the door before she herself was seated at the table. Sometimes, in answer to the knock, she would be gone a week or more, depending on the nature of the case to which she had been called... Long after other midwives and doctors located in Bear Lake County, her services were sought because of her unusual success. I remember her as a calm, reserved, yet forceful character, capable of meeting any situation with courage and faith.<sup>6</sup>

Part of Sarah's loving and responsible care came out of her own sorrows in the loss of her infant at sea and later the untimely death of her forty-three-year-old daughter, who left behind ten children. She spoke over her daughter as she was laid out in the casket, "My baby, ... how could I know that I would bury you?" ... She put her arms around her child and kissed her," then rose and steeled herself for what lay next.<sup>7</sup> It is this same fortitude that enabled her to raise ten children and serve her community in their times of joy and sorrow. She was greatly loved and respected for her work and nobility of bearing. She died at the age of ninety-five, in her home in Bloomington, Idaho.<sup>8</sup>

#### NOTES

1. Genevieve Wilcox, "Interview," in *Utah Historical Quarterly* 10 (1942), 124.
2. Franklin Greenhalgh, "Letter," in *Utah Historical Quarterly* 10 (1942), 123.
3. *Utah Historical Quarterly* 10 (1942), 123.
4. Ibid., 122–23.
5. Genevieve Wilcox, "Interview," in *Utah Historical Quarterly* 10 (1942), 124.
6. Ibid.
7. Ibid.
8. Ibid.





NE OF THE BEST-KNOWN PIONEER MIDWIVES, Sarah was born far away in Lancashire, England, on November 7, 1827. She and her husband would find the Church there and make the decision to come to America in 1854, when Sarah was twenty-seven and a young mother. While at sea, her infant daughter died and was buried. Her granddaughter Genevieve writes how “sometimes, in the midst of her family, she would tell how nearly her heart was broken when the body of one of her babies, strapped to a weighted board, was lowered into the sea from the sailing vessel on which she was crossing to America.”<sup>2</sup>

The family was asked to move to Bear Lake County in 1865. Sarah was then a mother of seven. She was called as a midwife at this time, though she had no formal training. She was told that God would bless her and magnify her work. This new wild country had no doctors, but she grew into the task as she “had the job to do.”<sup>3</sup> Her territory included families from Montpelier, Fish Haven, and Laketown nearly one hundred miles altogether. She worked alongside Annie Bryceon Laker, a personal friend, and taught the other midwives of the area, including Orissa Allred, Sister Bridges (Montpelier), Sister Sparks (Dingle), Emmeline Rich, and Sister Findlay (Paris).<sup>4</sup> Sarah was known also for her gift of song. She was asked to sing at town gatherings for over forty years. Some of her favorite songs included “Bell Brandon,” and “The Rain.”<sup>5</sup>

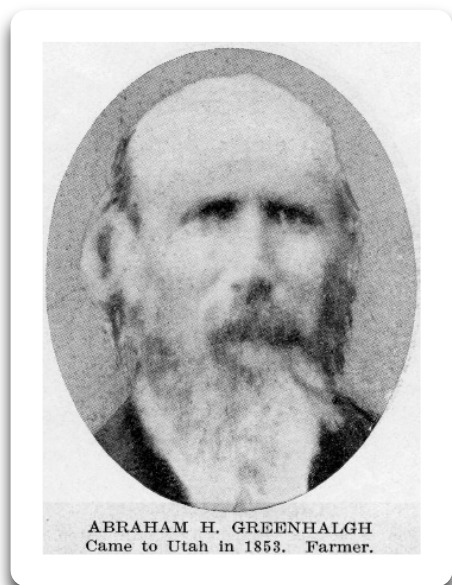
Sarah was known for her efficiency and charity. Her house was highly organized, which allowed her the freedom to care for others, without neglecting her own family. She was industrious and would work hard each day to accomplish her tasks. Her granddaughter Genevieve writes:

Well-cooked meals were served on an exact schedule. Every day had its specific routine, which was cared for by the children when Grandma was away... . Often she was paid for her services in produce, although much of her work was done as charity, because food was scarce and money was almost a minus quantity. She was called from her home hundreds of times to wash and lay out the dead. On many an occasion, after

## Abraham H. Greenhalgh (1823-1896)

*Son of William Greenhalgh & Margaret Hope*

*Wife, Sarah Cheetham (m.1848)*



Abraham H. Greenhalgh was born June 8 1823 at Mosley Common, Lancaster County, England. He was the fifth child of William and Margaret Hope Greenhalgh. His brothers and sisters were: Ann, Mary, Alice, Thomas, Abraham, Marie, Sarah, Peter, Ellen, William and Henry. It seems that his father moved several times as the records show children being born in Tyldesley, Worsley, and Leigh, Lancaster, England.

Missionaries brought the gospel to England and Abraham was baptised into the church on March 24, 1847. It is said he was a very active member. He was married to Sarah Cheetham, daughter of James and Rachel Walton Cheetham of Pendlebury, on January 1, 1848, in the Parish Church of Eccles by W. Marsdon.

Abraham was a weaver by trade. His father, a provision dealer according to his death certificate, died at the age of 71 of apoplexy.

**\*\*The Travels of Abraham and Sara Greenhalgh\*\***

Abraham, Sara, and their one-year-old daughter, Ellen, boarded the ship Elvira Owen the 15th of February 1853 in Liverpool. Sara was very pregnant. Abraham was chosen to preside over one of the eight divisions on the ship.

"SIXTY-FOURTH COMPANY. -- Elvira Owen. -- 345 Saints. Under the direction of Joseph W. Young, who had presided over the Preston Conference, a company of three hundred and forty-five Saints sailed from Liverpool on the fifteenth of February, 1853, on board the ship Elvira Owen. Among the emigrating Saints was Jonathan Midgley

who had presided over the Manchester Conference. On the twenty-third of March, 1853, after a most speedy voyage lasting only thirty-six days, the Elvira Owen arrived at the bar at the mouth of the Mississippi River. Three births, three marriages and three deaths occurred during the voyage. There were a few cases of small-pox, which, however, did not prove fatal, and the disease did not spread to any great extent. Captain Owen treated the Saints with much kindness, especially the sick, and a memorial, expressive of their gratitude for his fatherly conduct to all, was presented to him by the passengers. After being detained at the bar several days the Elvira Owen was towed up the river, and the emigrants landed in New Orleans on the thirty-first of March. Proceeding up the Mississippi River the emigrants arrived in Keokuk on the thirteenth of April, being two days short of two months from Liverpool, which was considered an extraordinarily rapid journey. (Millennial Star, Vol. XV, pp.154, 288 and 361)."

On May 3, Sara gave birth to a son, Peter Cheetham Greenhalgh in Keokuk, a town near Nauvoo on the Mississippi River.

A month later, on June 1, Abraham and Sara packed up their newborn son and 22-month old daughter and started walking to Utah. They were part of the Cyrus Wheelock Company which left Keokuk with about 400 people and 52 wagons.

"They stopped on Sundays to hold meetings and rest. There were many hardships – storms, mud, wind and dust; rivers to ford and bridges to build. Several pioneers died and were buried by the wayside; wagons broke down and oxen were lost; but the little band was encouraged by faith and a dream and at last they arrived at Salt Lake City on 11 October 1853, at 8:00 P.M. The journey had taken almost three months." Bown, William, [Journal], in Ann Marie Bown Brooks, comp., William Bown, Senior: His Children, His Ancestors [1978]

On May 3, 1853, their third child, Peter, was born at Keokuk. Two other children, Margaret and Joseph were born after coming to Utah.

Isaac, the first child, was born in England and died in infancy. Abraham, with his wife and two children, came to Utah in 1853. They received their endowments and were sealed to their children in the Endowment House on Nov. 24, 1868.

In the spring of 1857, just two years after the death of Chief Walker, a well-known Chieftain of the Ute Indians. He, with his brother, Arrapeen, and the tribe had located west of the Pahvant Range on Meadow Creek, where the town of Meadow now lies. James Duncan, of Fillmore, made a scouting trip in search of suitable farming land. About eight miles south of Fillmore, he came to an area covered with tall, waving grass, through which a small stream of water was flowing. He stopped his horse and looking around, thought, What a beautiful meadow. This would make a fine town site." Only a few days lapsed 'till he and his family came in then covered wagon, looking for a suitable place to make a dugout. A mile to the west of the present town, on the side of a ridge, was the place they selected.

The Duncans had just moved into their dugout when four more families arrived. Their names were Lamons, Tyler, Taysom, and Rowley. They made five dugouts side by side, and then turned their attention to clearing sage brush for a piece of farming land. Piute Indians on the foothills made trouble and in the fall of 1857, the colony returned to Fillmore for protection.

The following spring, most of the people came back, bringing some new families. There were now ten families living on the ridge. The group decided that the ridge was an undesirable place to live because the living conditions were unsanitary. But as disagreeable as it was, no one seemed to suffer any evil effects. James Duncan was appointed by Bishop Brunson of Fillmore to have general supervision of the Saints of Meadow Creek. Under his leadership the group agreed that it would be better to move their town to the east, above their farms.

They located one mile east of the ridge which is the present townsite. Surveying and laying out the townsite was done by James Duncan

and Joseph Giles. Main Street extended north and south and is used by Highway 91. The settlers decided the water supply was inadequate to accommodate any more families. President Brigham Young made a visit to the Saints on the Meadow Creek, telling them to 'open up their hearts and allow others to come and as they tilled the soil, the water would increase." They were obedient to this counsel, other families came and the water did increase.

In 1864, Abraham with his family and the families of William Stott, Sr., William and Edwin Stott, James Fisher, and Hyrum Bennett, moved into this little community of Meadow, where he resided until his death in August, 1896.

He was a farmer, choir leader, block teacher, road supervisor, and postmaster for twenty years. These families built some very good adobe houses - a few of which are still in use, Sarah, his wife, was known as "Mother Greenhaigh" to hundreds of people. She went about administering help and was a very familiar person to every home throughout that County. She was instrumental in bringing to this settlement many remedies which proved to be of great assistance during times of sickness.

They were later compounded and distributed, after her death, under the name of Greenhalgh Remedy Company at Salt Lake City. Sarah died in Meadow on July 24, 1882.

*Prepared by,  
Beverly Halliday Fahnestock;,  
Date prepared 28 Feb 2013*

Deseret News 1881-07-13





## SARAH CHEETHAM GREENHALGH (1831-1882)

*Daughter of James Cheetham & Rachel Walton*

*Husband, Abraham Hope Greenhalgh (m. 1848)*



*Maternal Great-Grandmother of Beverly Fahnestock, tells of the humble history of the Greenhalgh Remedy Company.*

My Great-Grandmother was born on 27 Feb 1831 in Eccles, Lancashire, England. She was christened that same day in Pendlebury, Lancashire, where she lived. She found the true Church and was baptized on 24 March 1841 at the age of 16.

She married Abraham Greenhaigh at the Chorlton Parish Church in Eccles, Lancaster on 1 Jan 1848. While living at 10 Sovereign Street they had a son, Isaac, born to them on 1 March 1849, however, he lived only six months. They lost a daughter, Sarah, at birth, but later had a daughter, Ellen, born 27 July 1851 on Water Lane in Radcliffe.

At the age of 22, Sarah, along with Abraham and their 1-1/2 year old daughter Ellen, sailed on the ship "Elvira Owen" from Liverpool, England on Tuesday, Feb. 15, 1853. The voyage lasted 36 days. They arrived at the bar at the mouth of the Mississippi River on March 23, 1853. They landed in New Orleans on March 31, then sailed up the River, arriving at Keokuk, Lee, Iowa on April 13, 1853 - just two days short of two months from the time they left Liverpool. Since her 3rd baby, Peter, was born on 3 May 1853 in Keokuk, just a few days after their arrival there, the trip must have been a very arduous one for Sarah. They had another daughter, Margaret, born Mar. 21, 1860, and another son (my Grandfather) Joseph, born 24 Dec 1870, both in

Meadow, Millard, Utah. Sarah had eight babies born to her (4 lived, 1 died in infancy, and 4 died at birth).

Sarah and Abraham travelled on to Utah in 1853, with Ellen and Peter. They settled in the little community of Meadow Creek (now Meadow) in southern Utah, where her husband was the Postmaster for 20 years. The families who settled there built some very good adobe houses - a few of which are still in use. They were endowed, sealed, and had the three children sealed to them on Nov. 24, 1868, in the Endowment House.

Sarah passed away on July 24, 1882, at the age of 51 in Meadow, Utah when my grandfather Joseph was just 13 years of age.

Sarah was known as "Mother Greenhalgh" to hundreds of people as she went about administering assistance. She was a very familiar person to every home throughout that county. Sarah was instrumental in bringing to these settlements many remedies that proved to be of great assistance during times of sickness. When there was a diphtheria epidemic in southern Utah, it was her medicine that was credited for saving many lives. These medications were later compounded and distributed after her death under the name of Greenhalgh Remedy Company from a store in downtown Salt Lake City, owned by her eldest son, Peter. My grandfather, Joseph, worked there for a period of time until he married.

I must admit there were times when I was young - and the recipient of her medication for sore throats, that I wished she had been less active in her endeavors! The Canker Medicine, as it was called, was administered by dipping a straw into the powder, inserting it to the back of the mouth, and having someone blow it down the throat. The "cure" about took one's breath away and brought tears to the eyes, but it worked extremely well. I always wondered if the throat just "willed" itself better so it would not have to be exposed to the 2nd dose!

Unfortunately, I did not have the opportunity to know this great-grandmother but I have always felt great admiration for her as I have

listened to the stories of her untiring willingness to serve others and to make use of the healing art that she had been given.

Account of Selina Greenhalgh Halliday, my mother, concerning her grand-mother Sarah Ann Cheetham. “

Grandma Greenhalgh was very well known and respected because of the medical formulas she brought with her from England and the many hours she spent helping the sick in and around Fillmore, Utah.

The mediations were later brought to Salt Lake City and were prepared and sold by the Greenhaigh Remedy Company for many years by Uncle Peter and my daddy, Joseph Greenhalgh. Daddy opened up an office in Ogden and was there for about four or five years and then returned to Salt Lake.

I witnessed some very marvelous healings both in Salt Lake and Ogden. One espedally was a young girl who had been unable to leave her bed for several years but through a few years of help, she was able to get around on crutties and making much progress when I left Salt Lake.

These medications were for diptheria. It was widely used in a diptheria epidemic in southern Utah - blood medicine, oil treatment,...

Sarah died at age 51.

Deseret News Wed, Aug 9th 1882

At Meadow, Millard County, July 24, 1882, at 6.25 p.m., of inflammation of the bowels, SARAH, wife of Abraham Greenhalgh.

Deceased was born February 27, 1831, at Pendlebury near Manchester, Lancashire, England, (thus being aged 51 years, four months and 27 days). She was baptized into the Church March 25th, 1847, and emigrated with her husband to Utah in 1853. She gave birth to a son at Keokuk and carried him in her arms over the plains, arriving in Salt Lake City on the 8th of October. She was the mother of 9 children and died in full faith of the Gospel, leaving a husband, 4 children, 11 grandchildren and a host of friends to mourn her loss.—COM.

*Mill. Star please copy.*

## WOMAN'S EXPONENT.

*The Rights of the Women of Zion, and the Rights of the Women of all Nations.*

Vol. 18.

SALT LAKE CITY, UTAH, FEBRUARY 15, 1890.

No. 18.

Woman's Exponent, Feb 15th 1890

### OBITUARIES.

At Meadow, Millard County, Utah, May 4, 1890, Ellen G. Bennett, wife of Bishop H. B. Bennett, and daughter of Abraham and Sarah Greenhalgh. Deceased was born at Radcliffe, Lancashire, England, July 27th, 1851; baptized July 16, 1865, came to Utah with her parents in 1853. She was a faithful Latter-day Saint, and died in full faith of the Gospel, leaving a husband and eleven children (the youngest not two years old) to mourn her loss. The eldest son is now on a mission to the Samoan Islands. Deceased was a counselor in the Y. L. M. I. A. and a teacher in the Relief Society. Her last words were: "Tell Jesse to fill his mission honorably."



## *The history of Sarah Greenhalgh's Powder*



*This is an account written by Sarah Cheatham Greenhalgh's great great grand daughter, Estella June Labrum*

Sarah Cheetham was married to Abraham Greenhalgh on New Years Day, 1848, in Ecclees, Lancs., England.

Sarah and Abraham were sealed in the Temple, 24 Nov., 1868. Sarah Cheetham died on Pioneer Day (July 24th), 1882, in Meadow, Millard county, Utah.

Sarah Cheetham Greenhalgh, as a pioneer crossing the plains to



*Beverly Halliday Fahnestock (great granddaughter of Sarah) holding bottle of Greenhalgh Powder remedy*

Utah, had children that were very sick with diphtheria. There had been many children in the company dying of this. She had been so prayerful and faithful about this, praying for relief and healing for her children.



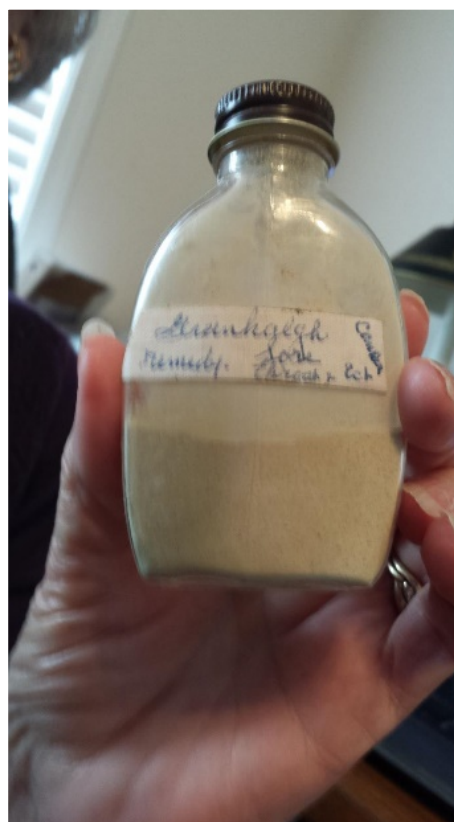
One particular night \*(sorry there is no mention of a date here in the written second-hand account June Hessing typed out) she had prayed with such strength, that in a dream that night she was told of these particular ingredients she must mix together for a remedy. Further, she was told in her dream that the next day a man on a horse--a peddler--would come by the camp and that he would have all these ingredients on him. She must ask him for them and then mix them together.

### **Greenhalgh Powder Ingredients:**

- 5 Spoons Borax (Powdered)
- 5 Spoons Burnt Alum (Powdered)
- 2 Spoons Copperas (Powdered)
- 2 Gr. Blue Stone (Powdered)
- 5 Spoons Pulverized Sugar
- 5 Spoons Golden Seal (Powdered)
- 5 Spoons Burnt Leather (Powdered)
- 5 Spoons Sulphur (Powdered)

Marcia remembers hearing June tell her years ago that the "Greenhalgh Powder" could be purchased at the old Walgreens Drugstore there on the corner of Main St. and South Temple in Salt Lake City for many years following the pioneer's arrival in Utah.

This last paragraph is copied word for word from a typed 'how-to' instructional conversation that June Hessing had with her dad's (Leslie Glenn Labrum's) youngest sister, Elva. {Elva has a twin sister, Eva}.



--Elva speaking: "June, mother (referring to ~(2) above, Sarah Emma Greenhalgh) used to blow it --the powder-- down our throats, but that is dangerous for children as they might get it down their wind pipes. So try putting it on the back of the tongue and letting them move the tongue so it will coat the throat. Or, I have wet my finger, dipped it in the powder and then just put it on the sore places in the throat. As you will remember, if the throat is very sore, it will sting and hurt for a few moments; but try to get Timmy to grin and bear it. I know this powder will help; if you can get enough in the throat. Nice talking to you this morning." Love, Elva --(end conversational quote)

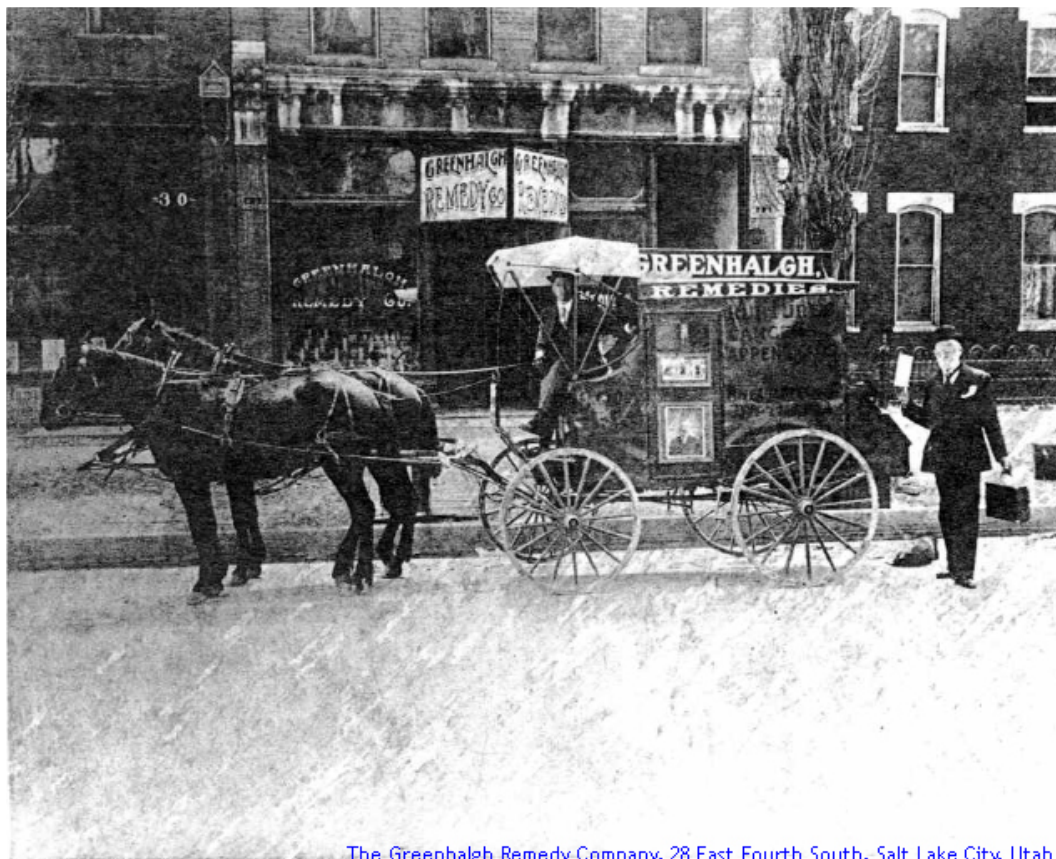
{Obviously June had a sick son, Timothy Jacob (her 5th son) at the time this conversation took place}

**Peter Cheetham Greenhalgh (1853-1933),**  
*Son of Abraham Greenhalgh (1823) and Sarah Cheetham (1831)*  
*Wife, Mary Ann Fisher (m. 1872)*

***The Greenhalgh Remedy Co.,***



*Peter Cheetham Greenhalgh & his wife, Mary Ann Fisher*



*The Greenhalgh Remedy Company, 28 East Fourth South, Salt Lake City, Utah*



## Greenhalgh Remedy Company

### DO YOU WANT TO BE CURED OF

Cancer, Catarrh, Tonsillitis, Diphtheria, Canker, Kidney Troubles,  
Grouplal Troubles, Hay Fever, Old Sores, Rupture, Skin Diseases, Rheumatism.

No New Discovery can offer more hope in cases of **CANCER** than  
exists today by our method without the use of the knife. :: :: ::

**Rupture**—Permanently cured without the knife. **Rheumatism**—Instant relief and permanent cure.  
**Hay Fever or Running Sores** can be killed and healed up. **Tape Worms** removed head and all.  
**Diphtheria**—One bottle of our remedy cures any case. Chronic Diseases, male or female, a specialty.

#### PRICES.

Diphtheria Remedy, \$1.00 per bottle. Blood Purifier, \$1.00 and \$1.50 a bottle.  
Canker Syrup, 50 cents per bottle. Greenhalgh's Salve, 50c a cake.  
Cough Syrup, 50 cents per bottle. Regulating Tablets, 25c a box.  
Drawing Ointment, 50 cents a box. Kidney Powders, 50c a box.  
Healing Ointment, 25c, 50c, and \$1.00 a box. Treatment by mail, prices quoted for treatment  
Rupture Powders, \$1.00 a bottle. of any disease.

### GREENHALGH REMEDY COMPANY,

28 E. Fourth South St.,

Salt Lake City, Utah.

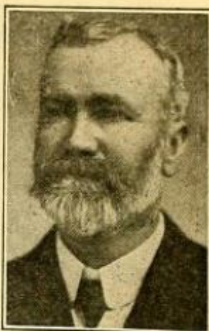
Bell Phone 1652-Z.

66 Any one mentioning this ad will receive Treatment or Medicine at half price.



## The Greenhalgh Remedy Co.

Home Office, 28 E. 4th South, Salt Lake  
Branch Office, 2124 Wash. Ave., Ogden  
Local Office, 48 Main St., Brigham City



### What we Manufacture and the Price:

Blood Purifier.....	\$1.50	Fever Tablets.....	\$ .25
Diphtheria Remedy	1.00	Wash .....	1.00
Cough Syrup.....	.50	Healing Ointment..	.50
Canker Syrup.....	.50	Red Ointment.....	.50
Soothing Syrup.....	.50	Locus Oil.....	1.00
Regulating Fluid....	.50	Salve.....	.50
Liniment.....	1.00	Drawing Ointment.	.50
Cancer Powder.....	1.00	Rupture Powder....	1.00
Worm Powder.....	.50	Restorer of General	
Kidney Capsules....	.50	Debility .....	.50
Regulating and		Headache and Cold	
Nerve Tablets.....	.25	Breakers .....	.25
Nerve Tablets.....	.25	Lopair Wafers.....	.25

Guaranteed under the Food and Drug Act June 30, 1906  
Serial No. 9118

The GREENHALGH REMEDIES contain no  
opiate or mercury but are made from the spices  
and extracts of roots and plants. If you have a  
disease and wish testimonials, we will furnish  
them on application.

## The Greenhalgh Remedies.

Some time ago we published an account of the visit of Dr. Greenhalgh of Millard Co. Utah and described some of the remedies he manufactures, since then our attention has been called to a number of cases in town who have been benefited by him. The Dr. has sent us a number of testimonials which we will publish in our next issue, they are from men who have been cured of mill dust and the Dr. says he is willing to guarantee a cure of mill dust if it is not of too long standing.—DeLamar, Messenger.

Washington County News, Jun 2nd 1900

Davis County Clipper (Bountiful, Utah) Fri, Feb 6th, 1903

Mrs. Nance is now being treated by Dr. Greenhalgh of Meadow, Millard Co., who is a specialist for rheumatism and cancer. He makes no charge for his services.  
Mr. and Mrs. W. L. Sheffield,

The Wasatch Wave (Heber, Utah) Fri, Mar 24th 1899

## HEBER CASH STORE

Carries a full line of

### —GENERAL MERCHANDISE.

We invite the general public to call and see us in our new store just north of the Central School House on Main Street.

It will not cost you anything to call and see what we have, get prices on our goods, and see if they are not as cheap as elsewhere. We carry a fair line of Dishes, some nice birthday presents, etc.

We also carry the

### Greenhalgh Remedies

for Diphtheria, Rheumatism, and Croup.

Wm. McMILLAN, Proprietor.

## GREENHALGH REMEDIES.

CURE PERMANENTLY RUPTURE,  
cancer and rheumatism. No. 28 E. 4th So.  
x1300

The Salt Lake Tribune, Jun 20th 1904

Davis County Clipper (Bountiful, Utah) Fri, Jun 12th 1903

## Dr. GREENHALGH

Treats Cancer, Rupture,  
Rheumatism, Diphtheria,  
Croupial Troubles, Canker,  
Catarrh, Tonsolitis or Quinsy  
and Diseases of the Skin.

AT KAYSVILLE HOTEL, and  
KAYSVILLE, UTAH.



## From the Davis County Clipper --1903

Davis County Clipper (Bountiful, Utah) Fri, Jun 19th 1903

Dr. Greenhalgh has taken Wm. J. Strong's case. The patient is very low but the doctor has every confidence that he can help him.

Enoch Stewart was operated on at the hotel, Saturday, by Drs. Ingram and Greenhalgh, for the purpose of removing some silver wire that had been placed in his leg to hold the bone together. This wire, it was thought, had caused blood poisoning to set in. The bone had grown over the wire so the latter could not be removed. The patient soon recovered and is doing nicely now. Mr. Stewart is a brother-in-law to Dr. Greenhalgh and has gone in partners with him or bought an interest in the doctor's medicines and business. He keeps books for the doctor and tends to his correspondence. Mr. Stewart had both legs broken, one very badly, in Anaconda, Montana, over two years ago. He was in the hospital at Anaconda for two years, to the day. In trying to save one of his legs, he took great chances of his life, but now there is no doubt but that he will be able to save it all right.

Davis County Clipper (Bountiful, Utah) Fri, Dec 11th 1903

### To Whom it May Concern.

I do hereby certify that I was a sufferer from rupture for three years. I continued to grow worse. I had to cease farming as it was too hard work for me in my condition. I had almost given up in despair. But I thank the Lord that I was directed to one Dr. Peter Greenhalgh, who after three month's treatment, cured me of my trouble. I cannot praise the treatment too highly, for only those who are suffering, as I was can realize what a blessing it is to be cured and well again. If any one doubts the truthfulness of this statement, they can write me and I shall be pleased to tell them just how I got cured. Wm. Harris, Thatcher, Utah. The doctor has his office at 617 Sixth St., Salt Lake City.

Davis County Clipper (Bountiful, Utah) Fri, Jun 12th, 1903

Walter Raymond who had suffered from fits for about fourteen years has not been troubled any more since Dr. Greenhalgh started treating him in February. He has improved until he is like a different man now. The doctor expects to have him all cured in about six months from the time he started to treat him.



Salt Lake Telegram (Salt Lake City, Utah) Sat, Dec 9th 1905

#### GREENHALGH REMEDY CO.

Having among the citizens of this city and State, scores of friends who look upon him as their benefactor, Mr. Peter Greenhalgh sustains in Salt Lake a manufacturing plant for the preparation of home remedies for the many afflictions most common in this section. In this he has met with most gratifying success, and hundreds of thankful sufferers thank him for the relief and cures his preparations have effected. All these remedies are absolutely pure, and many of the cures have astonished the medical world. Mr. Greenhalgh is an old resident of Salt Lake, and has the reputation of being thoroughly reliable. The headquarters

and laboratory of the company are located at 28 East Fourth South street, and from this place all consignments are made. Mr. Greenhalgh cures all chronic diseases and guarantees satisfaction in every case. Among the more important of his many effective remedies are Greenhalgh's Diphtheria Cure, Greenhalgh Cough Syrup, Greenhalgh Salve, and Greenhalgh Canker Syrup, and his specialty is a cancer and rupture cure without the knife.

#### MRS. BERRY'S LIMBS DRAWN OUT OF SHAPE BY RHEUMATISM.

She says: "I was unable to perform any work at all, not even walk on crutches; and really never expected to have anything in this life but intense suffering. I tried everything that my limited means allowed. People who had been cured by the Greenhalgh Remedies advised me to use them. I did so and am very thankful for it, and now I am able to do a good day's work."

"I would advise any one who is suffering from Rheumatism to use the Greenhalgh Remedies, for they will certainly cure you."

"MRS. ROSA BERRY."

212 Brigham Street, Salt Lake City, U.

The Box Elder News (Brigham City, Utah) Jan 25th 1906

### Dr. Greenhalgh's Remedies.

Dr. Peter Greenhalgh of Salt Lake City, specialist in all chronic diseases, is in Brigham City. He is staying at No. 558 at corner of 2nd. west and 6th. south streets. He has begun treatment of several cases that the local physicians have failed to relieve without operations.

He manufactures his own medicines. He treats and cures without cutting, Cancer, Rupture, Tonsillitis, and Quinsy. His remedies also cure Rheumatism, Diphtheria, and Croupial troubles; Canker; Catarrh and skin diseases as well as nervous disorders. All these remedies are for sale at 558 on corner of 2nd. west and 6th. south streets in Brigham City at as low prices as in Salt Lake City,

The Box Elder News, Jan 25th 1906

### Testimonial.

This is to certify that I was cured of cancer after I had been operated upon twice and then given up to die.

Through the blessings of the Lord I was directed to Dr. Peter Greenhalgh of Salt Lake City and through his remedies I was cured, and I would advise everyone who suffers as I did, or with any other disease, to use his remedies; they will cure you. They have cured me and hundreds of other sufferers. His medicines are certainly a Godsend to suffering humanity. You can get treated and cured cheaper than you can have an operation alone performed. If anyone doubts the truthfulness of this statement they can call on or write to me.

MRS. EMMA HANSEN,  
Brigham City, Utah.

Davis County Clipper (Bountiful, Utah) Fri, Apr 10th 1908

## Peter Greenhalgh MANUFACTURER OF Home-made remedies

That cure Cancer, Rupture, Rheumatism, Diphtheria, Canker, Catarrh, Tonsillitis, or Quinsy and Diseases of the Skin.

No 28 East, Fourth South Street.  
SALT LAKE CITY, - - - UTAH.



## Greenhalgh Remedy Co.

Guarantees a permanent cure of the following diseases:

Catarrh, Diphtheria, Rheumatism, Stomach Troubles, Indigestion, Canker, Rupture, Cancer, Kidney Trouble, Gall Stones, Urinary Troubles, Chronic Sores, Eczema, Piles, Remove Tape Worm, Dropsy, Asthma, Blood Poison, Female Troubles and all Diseases of the Body.

28 E. 4th South.

Salt Lake City, Utah.



# AGENTS WANTED!

## GREENHALGH REMEDY CO.

**GUARANTEES A PERMANENT CURE OF THE FOLLOWING DISEASES:**

Catarrh, Diphtheria, Rheumatism, Stomach Troubles, Indigestion, Canker, Rupture, Cancer, Kidney Trouble, Gall Stones, Urinary Troubles, Chronic Sores, Piles, Eczema, Removes Tape Worms, Dropsy, Asthma, Blood Poison, Female Troubles, Paralysis, Palsy, Nervousness.

## Greenhalgh Remedy Co.

Bell 3126-X.  
Ind. 1030.

28 E. Fourth South, SALT LAKE CITY.

## Actual bottles used by the Greenhalgh Remedy Co.



[Salt Lake City, Utah, city directory, 1909](#)

### The Best Medicine on Earth

**WHAT WE MANUFACTURE AND THE PRICE:**

Blood Purifier \$1.50	Diphtheria Remedy \$1.00	Cough Syrup 50c	Canker Syrup 50c
Soothing Syrup 50c	Regulating Fluid 50c	Liniment \$1.00	Cancer Powder \$1.00
Worm Powder 50c	Kidney Capsules 50c	Regulating and Nerve Tablets 25c	
Nerve Tablets 25c	Fever Tablets 50c	Wash \$1.00	Healing Ointment 50c
Red Ointment 50c		Locus Oil \$1.00	Salve 50c
Drawing Ointment 50c			Rupture Powder \$1.00
Restorer of General Debility 50c			Headache and Cold Breakers 25c

**The Greenhalgh Remedy Company**  
28 E. FOURTH SOUTH ST. SALT LAKE CITY, UTAH





It pays to advertise in the Utah Independent. The Greenhalgh Remedy Company, No. 28 East Fourth South, of this city, placed an "ad." in the Utah Independent and received quick returns, not only in Salt Lake City but mail orders from the remotest parts of this

state. One copy at least, of the Independent goes to every post office in the state of Utah, and hundreds of copies to the adjoining states. The Utah Independent is read from cover to cover, "ads." and all. One does not have to wade through murders, divorces, scandals, morgues, prize fights, and the police courts in reading the Independent. Moreover, the paper will not publish any advertising matter except that which will benefit its readers. The Greenhalgh Remedy Company states that its object is "First to prevent sickness; second to promote health; third, to diminish human suffering; fourth, to lessen the expense of maintaining the blessings of health in the home. It is admitted by all that preventive medicine is far better than curative medicine and we certainly have them both." Anything that will promote health and will prevent the real or imaginary diseases of mankind is a real blessing. "As a man thinketh in his heart so is he." If a man is sick or thinks he has some bodily ailment, and if believing that the

Greenhalgh Remedy Company states that its object is "First to prevent sickness; second to promote health; third, to diminish human suffering; fourth, to lessen the expense of maintaining the blessings of health in the home. It is admitted by all that preventive medicine is far better than curative medicine and we certainly have them both." Anything that will promote health and will prevent the real or imaginary diseases of mankind is a real blessing. "As a man thinketh in his heart so is he." If a man is sick or thinks he has some bodily ailment, and if believing that the Greenhalgh remedies will cure him, he takes the medicine, he will most likely be cured.

The Salt Lake Herald-Republican Fri, Mar 7th 1913

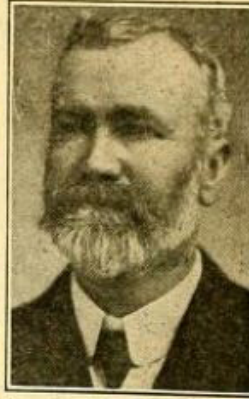
**1000 MEN wanted for stomach treatment, 28 E. Fourth South, Greenhalgh Remedy Co. Phone Wasatch 6394.**

The Salt Lake Herald-Republican Mon, Nov 13th 1911

### **FAMILY REMEDIES.**

**ABSOLUTE cure for all stomach troubles guaranteed, Appendicitis, Kidney, Liver and Bladder Diseases, Blood, Skin and Nervous Disorders yield readily to Greenhalgh Home Remedies. Send for pamphlet, etc., to Greenhalgh Remedy Co., 28 E. Fourth So., Salt Lake City.**

# The Greenhalgh Remedy Co.



Home Office, 28 E. 4th South, Salt Lake  
Branch Office, 2124 Wash. Ave., Ogden  
Local Office, 48 Main St., Brigham City

## What we Manufacture and the Price:

Blood Purifier.....	\$1.50	Fever Tablets.....	\$ .25
Diphtheria Remedy	1.00	Wash .....	1.00
Cough Syrup.....	.50	Healing Ointment..	.50
Canker Syrup..	.50	Red Ointment.....	.50
Soothing Syrup.....	.50	Locus Oil.....	1.00
Regulating Fluid....	.50	Salve.....	.50
Liniment .....	1.00	Drawing Ointment.	.50
Cancer Powder.....	1.00	Rupture Powder....	1.00
Worm Powder.....	.50	Restorer of General	
Kidney Capsules....	.50	Debility .....	.50
Regulating and		Headache and Cold	
Nerve Tablets.....	.25	Breakers .....	.25
Nerve Tablets.....	.25	Lopair Wafers.....	.25

**Guaranteed under the Food and Drug Act June 30, 1906**  
Serial No. 9118

The GREENHALGH REMEDIES contain no opiate or mercury but are made from the spices and extracts of roots and plants. If you have a disease and wish testimonials, we will furnish them on application.

*Juvenile Instructor, 1910*

The Relief Society Magazine -- 1918

STOMACH TROUBLES A SPECIALTY  
Free Consultation And Examination

**GREENHALGH REMEDY CO., Inc.**

Office Phone Was. 5394  
28 EAST FOURTH SOUTH

Residence Phone Hyl. 950J  
SALT LAKE CITY, UTAH



FOR UTAH PRODUCTS DAY  
**25% Discount on**  
**Greenhalgh's Family Remedies**

MANUFACTURED AT  
 24 East 4th So. St.

Call at Our Store

Greenhalgh's Remedy Co.  
 (Inc.)

Phone Was. 5394

Salt Lake City

## WHAT IS BETTER?

Get cured by an Herb Specialist of Appendicitis, Asthma, Bladder Trouble, Blood Poison, Bright's Disease, Bronchil Trouble, Cancer, Canker, Catarrh, Chronic Sores, Diphtheria, Dropsy, Eczema, Female Troubles, Gall Stones, Indigestion, Kidney Trouble, Lumbago, Lung Trouble, Nervousness, Palsy, Paralysis, Piles, Rheumatism, Rupture, Scarlet Fever, Stiff Joints, Stomach Trouble, Typhoid Fever and other diseases

Or suffer and die without redress?

## The Greenhalgh Remedies Do Cure

Examination Free

Call at 28 East, Fourth South, Salt Lake City.

# GREENHALGH REMEDY CO., Inc.

## SOME OF THE AILMENTS OUR REMEDIES PERMANENTLY RELIEVE

Catarrh	Nervousness	Indigestion
Eczema	Spinal Meningitis	Canker
Removes Tape Worm	Appendicitis	Rupture
Dropsy	Lumbago	Cancer
Asthma	Bright's Disease	Kidney Trouble
Blood Poison	All Fevers	Gall Stones
Female Troubles	Diphtheria	Urinary Troubles
Paralysis	Rheumatism	Chronic Sores
Palsy	Stomach Troubles	Piles
		Stiff Joints

## WHAT WE MANUFACTURE AND THE PRICE.

Blood Purifier .....	\$1.50	Healing Ointment .....	.50
Diphtheria Remedy .....	1.00	Red Ointment .....	.50
Cough Syrup .....	.50	Locust Oil .....	1.00
Regulating Fluid .....	.50	Salve .....	.50
Liniment .....	1.00	Drawing Ointment .....	.50
Worm Powder .....	.50	Rupture Powder .....	1.00
Cancer Powder .....	1.00	Restorer of General Debility....	.50
Canker Syrup .....	.50	Headache and Cold Breaks.....	.25
Kidney Capsules .....	.50	Laxative Wafers .....	.25
Regulating and Nerve		Talcum Powder .....	.25
Tablets .....	.25	Cold Cream .....	.25
Nerve Tablets .....	.25	Corn Cure .....	.25
Fever Tablets .....	.50	Perfume .....	.25
Wash .....	1.00	Insect Powders.....	.25c and 50c

## Oil Treatment, \$2.50 to \$10.00

Anyone using our Oil Treatment STARTS LIFE ANEW.  
 The Greenhalgh Remedies contain no opiate or mercury, but are made from the spices and extracts of herbs, roots and plants.

### MANUFACTURED and

Guaranteed by Greenhalgh Remedy Co., Inc., 28 East Fourth South Street, Salt Lake City, Utah, Under the Food and Drug Act, June 30, 1906, Serial No. 9115.

Mailed to any address upon receipt of price.

## GREENHALGH REMEDY CO., INC.

28 E. 4th South Phone Wasatch 5394 Salt Lake City, Utah

## BIG SALE On FAMILY REMEDIES

READ OUR REDUCTIONS

	Reg. Price	Sale Price
Mountain Rush Tea.....	\$ 1.00	\$ .50
Cough Syrup.....	.50	.25
Canker Syrup.....	.50	.25
Healing Ointment.....	.50	.25
Greenhalgh Red Ointment.....	.50	.25
Greenhalgh Drawing Ointment.....	.50	.25
Regulating Nerve Tablets.....	@ .25 3 for	.50
Nerve Tablets.....	@ .25 3 for	.50
Kidney Powder.....	@ .50 3 for	1 00
Worm Powder.....	.50	.25
Cold Cream.....	.50	.25
Face Powder.....	.50	.25
Talcum Powder.....	.25	.10
Tooth Powder.....	.25	.15
Corn Paint.....	.25	.15
Poultry Powder.....	.50	.25
Spray (Filled with Poultry Powder)...	.50	.25

**GREENHALGH REMEDY CO.**  
Manufacturers of Home Remedies. 28 E. 4th South, Salt Lake City

Davis County Clipper (Bountiful, Utah) Fri Sep 15th 1916

If You are SICK or AILING call at  
the Greenhalgh Remedy Co.

---

**STOMACH TROUBLES  
A SPECIALTY**

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**Greenhalgh Remedy Co.**  
28 E. 4th South. Phone Was. 5396. Salt Lake City  
26 29

Davis County Clipper (Bountiful, Utah) Fri, Aug 3rd 1917

**GIVE GREENHALGH  
REMEDIES A TRIAL**

They have been successfully used for Rheumatism,  
Stomach Trouble, Appendicitis, Gall Stones, Tape  
Worm, Diphtheria, Skin Diseases, Tumors, etc.

**Consultation Free**  
**28 East 4th South, Salt Lake City**

Salt Lake Herald-Republican Thur, Sep 21st 1916

\* **MEDICAL**

---

IF you are sick or ailing, Call at  
Greenhalgh Remedy Co. 28 E. Fourth  
South st., Salt Lake City, Was. 5374.  
Stomach troubles a specialty.

---



# Greenhalgh Remedy Co

manufacturers

The Greenhalgh Diphtheria Powders have proven one of the most satisfactory remedies, and Preventive for the Influenza, and have been used for over 50 years for all Throat troubles. The price is very nominal, \$1.00 per bottle. With a Magic Powder Blower, \$2.00.

There is enough of the powders to last a family for two or three months, using it twice a day as a preventive. Stomach troubles a specialty.

## NOTICE.

If you use the Diphtheria Powders as a preventive, the Influenza will pass by your door.

Use according to directions for Diphtheria.

**No 28 East 4th South Phone was 5394**

**SALT LAKE CITY, . . . . . UTAH.**

## J. D. Armond, D.S.T.

AND SCIENTIFIC MANIPULATOR

Is located at 2447 Grant Avenue, where he is prepared to treat all chronic troubles successfully. Rheumatism and stomach troubles a specialty.

Examinations Free

Has a full line of Dr. Greenhalgh's Family Remedies

Phone 889

# COMMUNITY MARKET

45 EAST BROADWAY FORMERLY FREED BLOC

## 23 Merchants Under One Roof

No Matter What You Buy Here YOU SAVE

There's a Reason for the Crowds at This Market.

BETTER VALUES.

BETTER SERVICE.

BETTER MERCHANDISE.

### Where Better Meats Are Sold

FINNAN HADDIE—Select stock.

Fresh from Canadian fisheries, lb. .... **13c**

PORK ROAST,

lb. .... **17½c**

VEAL ROAST,

lb. .... **22½c**

MAH JONG ROAST OF BEEF—That famous

delicious stock show beef, lb. .... **27½c**

Sausage or Hamburger

Fresh every hour, 2 lbs. for .... **25c**

### Bacon

Sliced, in 1-lb.

pkgs., each .... **38c**

BELGIAN HARES,

lb. .... **35c**

### Lard

Pure White,

2 lbs. for .... **35c**

LINK SAUSAGE,

lb. .... **20c**

### Hens

Choice Fat Stewing. No charge

for drawing, lb. .... **25c**

### PUBLIC MEAT MARKETS

### Delicatessen

The First Stand as You Enter

the Market.

Sliced Bacon, lb. .... **38c**

Pig's Feet Sauce, lb. .... **20c**

Franks or Wieners, lb. .... **20c**

2 lbs. 35c.

Homemade 2 LBS. **15c**

Sauerkraut, 2 FOR **45c**

Block Swiss Cheese, lb. .... **45c**

We Have Everything Ready to

Serve in Dutch Lunches for Your

Midnight Lunch.

Open Every Night Till 11:30 p. m.

### CANDY

Reg. 45c McDonald's

Giant Mints .... **29c**

Reg. 40c McDonald's

Crowns .... **35c**

### PIGGLY WIGGLY

Pure Sweet

Creamery

**BUTTER**

Oquirrh Brand,

lb. .... **45c**

Mild

Quality

**CHEESE**

Full Cream,

lb. .... **22c**

Snow White

Fresh Rendered

**LARD**

4-lb. pail

8-lb. pail

..... **78c**

..... **\$1.49**

Mission

Light

**TUNA**

Sold regularly at

45c per can. .... **31c**

### HOME SHOP

Where Everything is Homemade.

Pineapple Pie, each .... **40c**

Raisin Pie, each .... **40c**

Orange Sponge Cakes—

**50c and \$1.00**

Phone Was. 2846

for Hemstitching, Pleatings, Buttons and Buttonholes.

SUITS CLEANED, \$1.00

Kid's Corset & Specialty Parlor

**Greenhalgh Remedy Co.**

We carry a full line of household remedies at the lowest prices.

### PREMIER NO. 2

Fruit and Cream Pies .... **30c**

Orange and Pineapple Sponge Cakes .... **40c**

Chocolate Nut Fudge Cakes .... **50c**

Cinnamon Rolls, doz. .... **25c**—Bread, per loaf .... **9c**



## Salt Lake Pair Hold Golden Wedding Fete

Mr. and Mrs. Peter Greenhalgh, 570 East Sixth South street, last week celebrated their golden wedding anniversary. The celebration was featured by a reception Wednesday night at the home, attended by members of their family and friends.

The couple were married in the endowment house May 4, 1882, and are the parents of seven children. They have seven grandchildren and one great-grandchild.

Mr. Greenhalgh was born May 3, 1853, in a wagon on



Mr. Greenhalgh the banks of the Mississippi river in Iowa while he was coming to the west. Mrs. Greenhalgh was born September 8, 1865, at Goshen.

Five generations are still living on Mrs. Greenhalgh's side of the family. They are her mother, Mrs. Jane Stewart of Meadow, Utah; Mrs. Greenhalgh, her daughter, Mrs. Rhoda Aubrey of Los Angeles; her daughter, Mrs. Le Done

Mrs. Greenhalgh ter, Mrs. Le Done A. Conklin of Los Angeles and her son, William Douglas Conklin.

## Pioneer Utahn Dies at Home in S. L. at Age of 80

Peter Greenhalgh, 80, manager of the Greenhalgh Remedy company, died Tuesday at 1:30 a. m. at his home, 570 East Sixth South street, of infirmities incident to age.

Mr. Greenhalgh was born in a covered wagon May 3, 1853, when his parents, Abram H. and Sarah Chetam Greenhalgh, were at the banks of the Mississippi river in Iowa while en route to Utah. After reaching Utah the family settled in Millard county, where Mr. Greenhalgh lived until 30



Mr. Greenhalgh years ago, when he moved to Salt Lake.

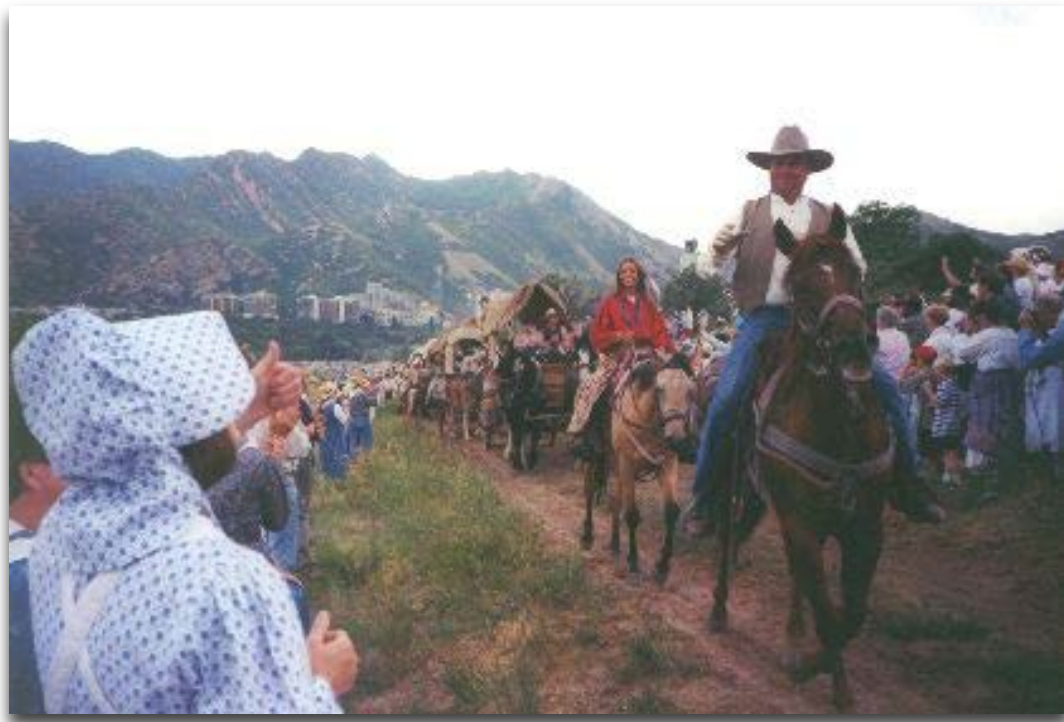
Surviving are his widow, Mrs. Jeanette Greenhalgh; a son, P. L. Greenhalgh of Salt Lake; nine daughters, Mrs. Mary M. Smith and Mrs. Jane Sullivan of Salt Lake, Mrs. Emma Labrum of Boise, Idaho; Mrs. Hannah E. Barton of Moscow, Idaho; Mrs. Rhoda Aubrey and Mrs. Ruby Carlson of San Francisco, Cal.; Mrs. Lona Sulberg and Mrs. Lucille Williams of Oakland, Cal., and Mrs. Jennie Hamburg of Los Angeles; one brother, Joseph Greenhalgh of Salt Lake; 24 grandchildren, 19 great-grandchildren and one great-great-grandchild.

Funeral services will be conducted Wednesday at 3 p. m. in the rose room of the Deseret mortuary, 36 East Seventh South street. Additional services will be conducted in the Meadows L. D. S. ward chapel Thursday at 12 noon. Burial will be in the Meadows City cemetery.

*Miscellaneous Pioneer Photos . . . .*



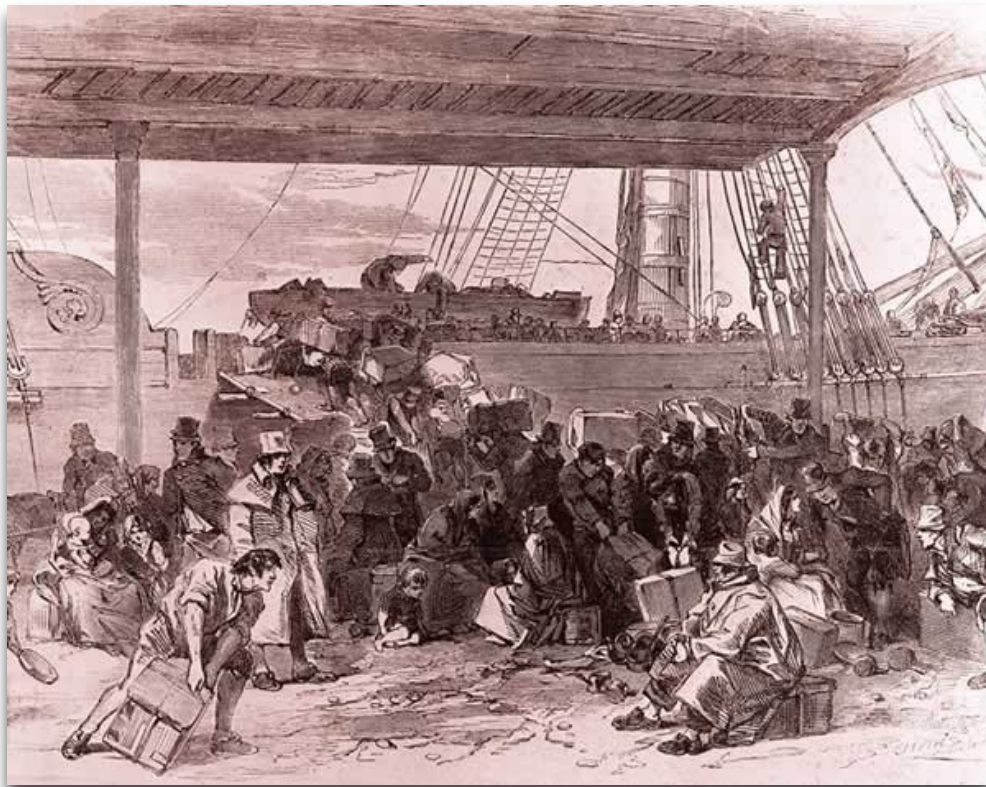




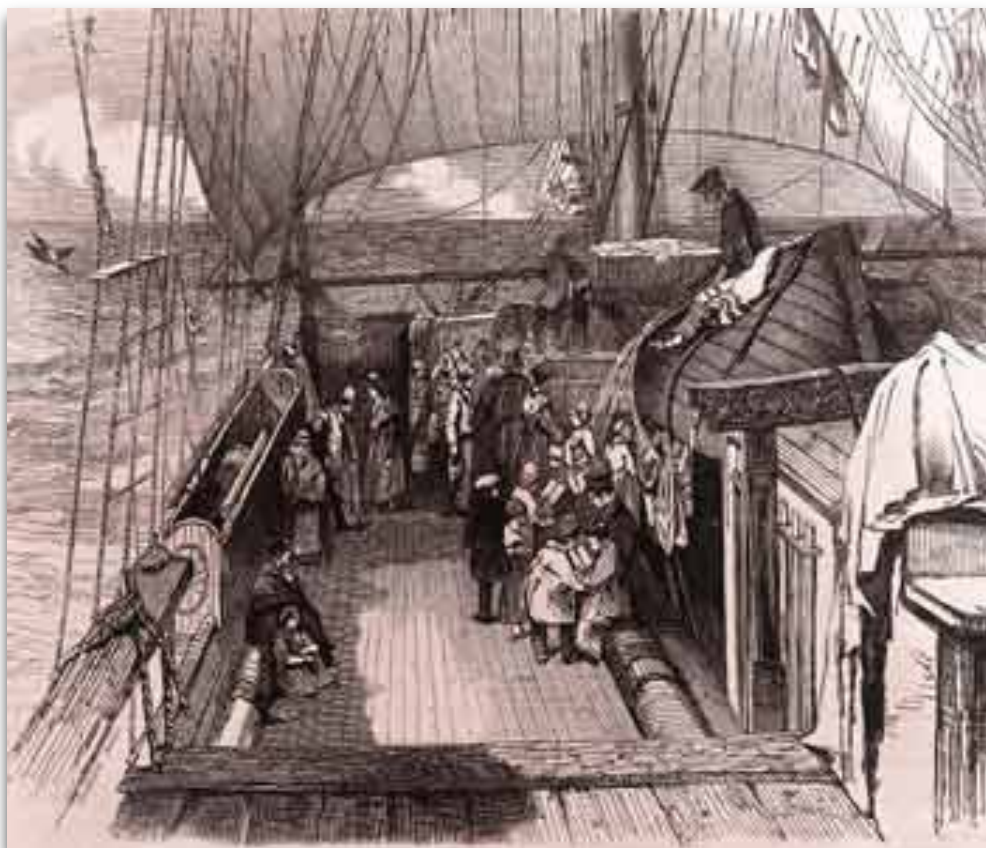








*Embarkage at Liverpool*



*Emigrants on the deck of a sailing ship in the 1840s*



NEWLY-INVENTED  
**UNIVERSAL RANGE,**  
 SUITABLE FOR EMIGRANTS.



With Sheet-iron Casing and four feet of Iron Flue, entirely dispensing with Bricklayer's work and fixing, Wrought-iron Oven and Shelves. This Oven, by means of the dampers, can be converted to a Roaster. Meat roasted by these Ranges is found to be more regularly cooked and to retain the juices better than when roasted before the fire. The operations of boiling and stewing can be carried out efficiently on any part of the hot plate.

No. 790.—27 inches high 3 feet wide	-	£4	15s.	od.
„ 791.—27 inches high, 3 feet 3 in. wide		£5	5s.	od.
„ 792.—27 inches high, 3 feet 6 in. wide		£6	10s.	od.

*Extra Flue Pipe, 1s. 3d. per foot.*

*An 1880 poster advertising a portable range (cooker/oven) suitable for emigrants.*



*An early 20th century travelling chest*



*An 1850 illustration showing dancing in the steerage compartment of an emigrant ship*

## Our Greenhalgh lineage

John GREENHALGH (1300 – 1351) of Tottington, parish of Bury, in the reign of Edward III (1327 – 1377) married the daughter and heiress of Thomas BLAKELOU of Blakelou, (now Blackley near Manchester)., in the year 1330.



Henry GREENHALGH (1340 – 1390), married Alice, daughter & heiress of Richard BRANGLESOME of Brandlesome, in Elton, parish of Bury, after which the family became possessed of the ancient mansion, Brandlesome Hall.



John GREENHALGH (b.1372), 1st of Brandlesome, son and heir of Henry by Alice his wife, daughter of Richd. Brandlesome, married Joanna, in the year 1399, the daughter of John de URMSTONE . . . .



Henry GREENHALGH (1398 – 1425), 2<sup>nd</sup> of Brandlesome, 2<sup>nd</sup> married, in the year 1423, the daughter of Edmund PRESTWICH Esq of Hulme



Edmund GREENHALGH, 3<sup>rd</sup> of Brandlesome, married Elizabeth, in the year 1448, the daughter of Robert PILKINGTON Esq.



Thomas GREENHALGH (1450 – 1510), married Margerie, in the year 1478, the daughter of William HEATON



John GREENHALGH (1477 – 1555), married Ann, in the year 1502, the daughter of Robert LANGLEY of Agecroft



Thomas GREENHALGH (d.1576), 8<sup>th</sup> of Brandlesome, married Alice Ann, in the year 1530, the daughter and co-heiress of Robert LABRAY, Serjeant-at-Armes to King Henry VII.

2nd marriage to the. daughter of John DEVENPORT of Devenport, Co. Chester.

**Note:** DG The text gives no reason as to why this is "8th" and not "6th". Perhaps some names are missing.



John GREENHALGH (1532 - 1615), 9<sup>th</sup> of Brandlesome, married Alice, in the year 1557, the daughter and co-heiress of Robert HOLT of Stubly, near Rochdale, and left issue one son and three daughters.



**Thomas GREENHALGH** (1558 - 1599), 10<sup>th</sup> of Brandlesome, married **Mary Holt**, in the year 1585, the daughter of Richard HOLT Esq of Ashworth near Bury, had issue one son, John, succeeding the death of Thomas the 10<sup>th</sup> of Brandlesome. on his death, Mary married Richard Assheton of Middleton.



**Thomas GREENHALGH** (1585 - deceased) married **Elizabeth HILTON**, in the year 1610, the daughter of Edmundi HILTON.



**Peter GREENHALGH** (1613 - deceased) married **Margaret WARD**, in the year 1640, the daughter of William WARD.



**John GREENHALGH** (1643 - deceased) married **Elizabeth ROTHWELL**, in the year 1671, the daughter of John ROTHWELL.





**Thomas GREENHALGH** (1695 – deceased) married **Grace HIRST**, in the year 1722, the daughter of Johes HIRST.



**Thomas GREENHALGH** (1724 – 1778) married **Mary HOLDEN**, in the year 1741, the daughter of Richard HOLME.



**John GREENHALGH** (1751 – 1830) married **Martha SMITH**, in the year 1777, the daughter of James Smith, and Martha Aldred.

**Children:** James, Thomas, John, Ann, Joseph, Samuel, Joseph, **William**, Richard, Alice, Ann,



**William GREENHALGH** (1790 – 1861) married **Margaret HOPE**, in the year 1814, the daughter of Henry HOPE, and Ann Thornley.

**Children:** Ann, Mary, Alice, **Thomas**, Abraham, Marie, Sarah, Ellen, Peter, William, John, Henry



**Thomas GREENHALGH** (1821 – 1886)

(1<sup>st</sup> marriage; MARY MOORCROFT)

**Children:** Mary Ann, Sarah Elizabeth, Martha, Abraham, Thomas Jr., Margaret Alice, William, Francis, Ruth Elizabeth, George Downing

(2<sup>nd</sup> marriage; HARRIET WARDLE)

**Children:** ROSE ELIZABETH, JOHN THOMAS, HENRY, ESTER, James Albert, Ester



**JOHN THOMAS GREENHALGH** (1878 – 1969)

1<sup>st</sup> marriage to **SARAH ELIZABETH FITT**, in the year 1906,

the daughter of George FITT, and Caroline Rachel WAKEFIELD.

2<sup>nd</sup> marriage to Lillian Ann LOY, in the year 1958, with no issue.



**Children:**

**BLANCHE PAULINE GREENHALGH** (1907 – 1993)

*Husband, John Gilbert Wood (m. 1925)*

**RACHEL GERTRUDE GREENHALGH** (1909 – 1998)

*Husband, James Allen Phillips*

**JOHN WILLARD "BILL" GREENHALGH** (1912 – 1989)

*Wife, Virginia Irene Eldredge*

**SARAH MAY GREENHALGH** (1914 – 1999)

*Husband, Elmer Vern Peck*

**FRANK GREENHALGH** (1915 – 1943)

*Wife, Marjorie Nestell*

**DOROTHY GREENHALGH** (1917 – 1927)

**ELMER PERSHING GREENHALGH** (1918 – 1992)

*Wife, Bonita Anderson*

**RUTH ELLEN GREENHALGH** (1921 – 1930)

**VERNON EDWARD GREENHALGH** (1923 – 1923)

**ROBERT LEONARD GREENHALGH** (1926 – 2004)

*Wife, Jacklyn Mae King*

## THE LDS CHURCH COMES TO ENGLAND.



"On Sunday, the 4th day of June in 1837" according to Heber C. Kimball, "the Prophet Joseph came to me, while I was seated in front on the stand, above the Sacrament table, on the Melchizedek side of the Temple in Kirkland, and whispering to me said,

'Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation. '"

*(Life of Heber C. Kimball by Orson F. Whitney).*

The Church in America was in trouble, bordering on the very edge of dissolution. The Apostles were sent to England to acquire new life into the sinking church. Elders Heber C. Kimball, Orson Hyde, Willard Richards, Priest Joseph Fielding, John Goodson, Isaac Russell and John Snyder were sent.

## *The 1837 British Mission*

After arriving in Liverpool, England, the Elders struggled with doubts and indecisions as to how and where to start their work. The Spirit of the Lord came to them "Go to Preston" and they did accordingly. Preston was a large

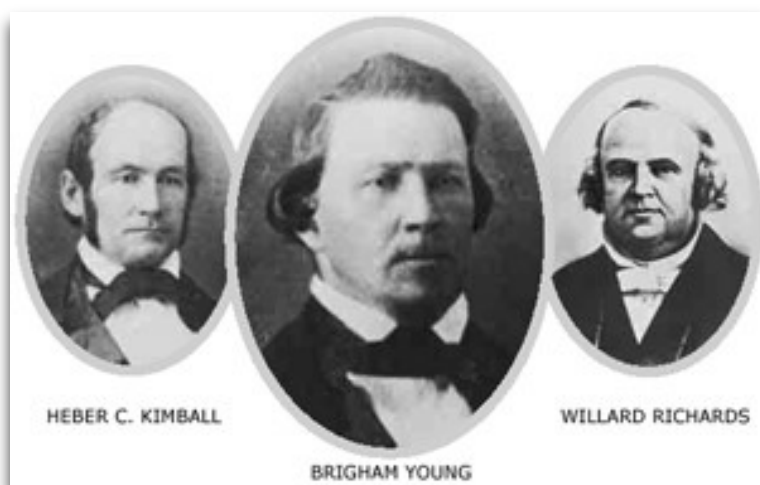
manufacturing town in Lancashire, thirty one miles from Liverpool. They arrived there July 22, 1837.

It was election day in Preston. Her Majesty, Queen Victoria, who had ascended to the throne just three days before the Elders arrived in England had ordered a general election for members of Parliament.

### **Heber describes the scene:**

"I never witnessed anything like it in my life. Bands and music playing. Flags flying . . . thousands of men, women and children parading the streets. One of the flags unrolled before us, nearly over our heads the moment the coach reached its destination, having on it the following motto: 'truth will prevail' in large gilt letters ... We cried aloud 'Amen! Thanks be to God. Truth will prevail!'"

Joseph Fielding called on his brother, the Rev. James Fielding, for lodging and the others took rooms not far away. The evening was spent in gospel discussions at the Fielding home. Rev. Fielding invited them to attend Sunday services at Vauxhall Chapel where he would be preaching. The visitors from America were welcomed so enthusiastically by the congregation that the reverend fearing the loss of his flock closed the doors of the chapel to the missionaries.





The missionaries found a ready audience at the Obelisk, a towering monument on the marketplace square where thousands gathered each day to hear the "Mormons" preach. By July 30th, only eight days after the missionaries had taught at the Vauxhall Chapel, the first baptisms were performed in the River



*Old Mormon Chapel, Vauxhall Road,*

Ribble near the footbridge across from Avenham Park. The candidates for baptism were so eager that two men, having changed their clothes some distance from the selected baptism site, raced for the privilege of being the first to receive the ordinance. The younger of the two, George D. Watt, won the race and entered the water first. These were the first persons baptized into the Church in a foreign land.

That day 5,000 people listened to the preaching of Elder Isaac Russell at the Obelisk. As the missionary work continued, a nucleus formed and branches of the Church established. By September, the ranks of the Church had grown so large that private homes could not accommodate the meetings. A central place was needed.



Such a place was the "Cockpit," described by Elder Kimball: "We obtained a large and commodious place to preach in, called the 'Cockpit,' which formerly had been used by the people to witness

cocks fight and kill one another and where hundreds. of spectators had shouted in honor of the barbarous sport which once was the pride of Britons. And now, instead of the huzzahs of the wicked and profane, the gospel of Christ and the voice of thanksgiving are heard there."

A few weeks of vigorous missionary work in Preston made history and started a flow of thousands of converts to America. Thomas Greenhalgh was one of these converts. He joined the church in December 1840. Apostle Willard Richards, John Smith and William Walker confirmed him a member. From this time he worked faithfully to advance the Kingdom of God in England and struggled to acquire the wherewithal to emigrate to America.

The following is very interesting as it illustrates the love the English Saints had for the missionaries of the Lord:

"I cannot refrain from relating an occurrence which took place while Brother Fielding and myself were passing through the village of Chatburn on our way to Downham. Having been observed approaching the village, the news ran from house to house, and immediately the noise of their looms was hushed, and the people flocked to their doors to welcome us and to see us pass. More than forty young people of the place ran to meet us; some took hold of our mantles and then of each others' hands; several having hold of hands went before us singing the songs of Zion, while their parents gazed upon the scene with delight and poured their blessings upon our heads, and praised the God of heaven for sending us to unfold the principles of truth and the plan of salvation to them. The children continued with us to Downham, a mile distant. Such a scene, and such gratitude, I never witnessed before ...

(Life of Heber C. Kimball by Orson F. Whitney).

It being known that the Elders were about to leave England great numbers flocked to hear them and many were baptized. The labours were consequently very arduous.



### According to Elder Kimball:

"Some days we went from house to house, conversing with the people on the things of the kingdom, and would sometimes be instrumental in convincing many of the truth; I have known as many as twenty persons baptized in one day, who have been convinced on such occasions. I have had to go into the water to administer the ordinance of baptism six or seven times a day and frequently after having come out of the water and changed my clothes, I have had to turn back to the water before I reached my lodgings; this, too, when the weather was extremely cold, the ice being from twelve to fourteen inches thick. The weather continued so about twelve weeks, during which time I think there were about ten days in which we were not in the water baptizing. The harvest was indeed plenteous, but the labourers were few.



*B H Roberts and missionary companion Joseph Ford, probably about 1882*

This was very extraordinary weather for that country, as I was informed that some winters they scarcely had frost or snow, and the oldest inhabitants told me that they never experienced such a winter before. In consequence of the inclemency of the weather, several manufacturing establishments were shut up, and several thousands of men, women and children were thrown out of employment, whose sufferings during that time were severe; and I was credibly informed, and verily believe, that many perished from starvation. Such sufferings I never witnessed before. The scenes which I daily beheld were enough to chill the blood in my veins. The streets were crowded with men, women and children who begged from the people as they walked along. "

Apostles Kimball and Hyde with their associates in the ministry visited the various branches of the mission they had founded preparatory to taking farewell leave of the Saints and sailing for America. They agreed to hold a general conference in Preston on the 8th of April the day before their departure (1840).

"In the interval," writes Heber Kimball,

"I went and visited the branches in the regions of Clithero and Chatburn, and on the morning when I left Chatburn many were in tears, thinking they should see my face no more. When I left them, my feelings were such as I cannot describe. As I walked down the street I was followed by numbers; the doors were crowded by the inmates of the houses to bid me farewell, who could only give vent to their grief in sobs and broken accents. While contemplating this scene I was constrained to take off my hat, for I felt as if the place was holy ground. The Spirit of the Lord rested down upon me and I was constrained to bless that whole region of country. I was followed by a great number to Clithero, a considerable distance from the villages, who could then hardly separate from me. My heart was like unto theirs and I thought my head was a fountain on tears, for I wept for several miles after I bid them adieu. I had to leave the road three times to go to streams of water to bathe my eyes. "



The Prophet Joseph told Heber in later years that the reason he felt as he did in the streets of Chatburn was because the place was indeed "holy ground," that some of the ancient prophets had travelled in that region and dedicated the land, and that he, Heber, had reaped the benefit of their blessing.

Heber continues:

"Numbers of these poor, wretched beings were without shoes or stockings, and scarcely any covering to screen them from the inclemency of the weather; and daily I could discover delicate females walking the streets gathering up the animal refuse and carrying it to places where they could sell it for a penny or a half-penny. And thus they lived through the winter. At the same time there were hundreds and thousands living in wealth and splendor.

Sunday, April 8th, the day of the conference came. The Saints began to assemble at an early hour. By nine o'clock there were from six to seven hundred present from various parts of the country. After the meeting was opened by singing and prayer, we had a representation of the following branches: Preston, Penwortham, Walkerfold, Thomley, Ribchester, Chatburn, Clithero, Barshe Lees, Waddington, Leyland Moss, Leland Lane, Eccleston, Hunter's Hill, Exton, Whittle, Dauber's Lane, Bamber Bridge, Longton, Southport, Downham, Burnley, Bedford and Cumberland, were principally raised up by my own labours, as I spent my time in the branches, except on Sunday when I preached in Preston. The branch in Preston numbered about four hundred, that in Bedford forty and the branch in Cumberland sixty.

We gave instructions to the official members, reminding them of their several duties and callings, and the responsibilities which rested upon them; pressing upon them the necessity of being humble and faithful in the discharge of their duties, so that by patience, meekness and love unfeigned, they might commend themselves to God, and the Church of Jesus Christ, over whom the Holy Ghost had made them guardians. Feeling it necessary for the good of the kingdom to leave someone in authority over the whole Church, I

nominated Joseph Fielding to preside with Willard Richards as his first counselor and William Clayton his second counselor. The nominations were met with approbation of the whole assembly . .

The Apostles found the English people different from the ones they had proselyted in America. The English believed that if men could leave their homes and come so far to preach the gospel, they must be servants of the



*Early Welsh converts*

Lord. They were not interested in argumentation; the simple testimony of the humble servants was enough.

They begged for the Book of Mormon and if it had not been for the opposition of sectarian priests, Brigham Young believed the people would have come into the Church in droves (History of the Church 4: 125-26). Of the converts made by the eight member of the Twelve during the years 1840 to 1841 few apostatized.

*(Journal of Discourses. Brigham Young, 15:345)*

Heber C. Kimball described the first baptisms as follows:

"I had the pleasure, about 9 a.m., of baptizing nine individuals and hailing them brethren and sisters in the kingdom of God. These were the first persons baptized into the Church in a foreign land, and only the eighth day after our arrival in Preston.

A circumstance took place which I cannot refrain from mentioning, for it will show the eagerness and anxiety of some in that land to obey the Gospel. Two of the male candidates, when they had

changed their clothes at a distance of several rods from the place where I was standing in the water, were so anxious to obey the Gospel that they ran with all their might to the water, each wishing to be baptized first. The younger, George D. Watt, being quicker of foot than the elder, outran him, and came first into the water."

### *Various Accounts of Early England Missionaries Being Attacked by a Host of Evil Spirits*

#### Heber C. Kimball's Account

"Sunday, July 30th (1837), about daybreak, Elder Isaac Russell (who had been appointed to preach on the obelisk in Preston Square, that day), who slept with Elder Richards in Wilfred Street, came up to the third story, where Elder Hyde and myself were sleeping, and called out, 'Brother Kimball, I want you should get up and pray for me that I may be delivered from the evil spirits that are tormenting me to such a degree that I feel I cannot live long, unless I obtain relief.'

I had been sleeping on the back of the bed. I immediately arose, slipped off at the foot of the bed, and passed around to where he was. Elder Hyde threw his feet out, and sat up in the bed, and we laid hands on him, I being mouth, and prayed that the Lord would have mercy on him, and rebuked the devil.

While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me; Elder Richards having followed Russell up to my room. Elder Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose, bowed my knees and prayed. I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their

leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day."

Years later, narrating the experience of that awful morning to the Prophet Joseph, Heber asked him what it all meant, and whether there was anything wrong with him that he should have such a manifestation. "No, Brother Heber," he replied, "at that time you were nigh unto the Lord; there was only a veil between you and Him, but you could not see Him. When I heard of it, it gave me great joy, for I then knew that the work of God had taken root in that land. It was this that caused the devil to make a struggle to kill you." Joseph then related some of his own experience, in many contests he had had with the evil one, and said: "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes."

### **Orson Hyde's Account**

"Every circumstance that occurred at that scene of devils is just as fresh in my recollection at this moment as it was at the moment of its occurrence, and will ever remain so. After you were overcome by them and had fallen, their awful rush upon me with knives, threats,



imprecations and hellish grins, amply convinced me that they were no friends of mine. While you were apparently senseless and lifeless on the floor and upon the bed (after we had laid you there), I stood between you and the devils and fought them and contended with them face to face, until they began to diminish in number and to retreat from the room. The last imp that left turned round to me as he was going out and said, as if to apologize, and appease my determined opposition to them, 'I never said anything against you!' I replied to him thus: 'It matters not to me whether you have or have not; you are a liar from the beginning! In the name of Jesus Christ, depart!' He immediately left, and the room was clear. That closed the scene of devils for that time."

By Sunday 6th August those baptized in Preston numbered nearly 50, and Elder Kimball organized the Preston Branch.

By October, membership had reached 140, and Preston was split into five separate branches. The work was extended to Bedford, and to Alston, near the Scottish Border — where the missionaries had relatives. Heber C. Kimball preached in the villages of the picturesque Ribble Valley.

On Christmas Day 1837, the members met for the first conference ever held in Britain, and on Sunday 8th April 1838 a further conference was held in the Cockpit, Preston, to draw down the curtain on the first phase of missionary work in this country. About 700 of the 1,500 to 2,000 strong British membership attended.



*The Ribble Valley, England*

Leadership was transferred to British-born Joseph Fielding, and Elders Kimball and Hyde set sail for America on 20th April 1838.

### ***1839/1840 British Mission***

On 8th July 1838, at Far West, Missouri, the founder and first president of the Church, Joseph Smith, received a revelation instructing the twelve apostles that they should prepare to serve a mission in Britain. Brigham Young and six other apostles left for Britain between December 1839 and March 1840, joining Willard Richards, who had accompanied Elder Kimball in 1837, and had remained. (Richards was made an apostle in Britain in April 1840).

When Orson Hyde joined them later, it meant that nine apostles in all participated in the mission to Britain. Brigham Young moved the headquarters of the Church from Preston to Manchester following the April 1840 conference.

It was from there that he directed the work of the Church, including printing, establishing an emigration system, and the publishing of the *Millennial Star* – the magazine of the Church in Britain, begun May 1840. In 1841, shortly before he left, Brigham Young arranged for richly bound editions of the Book of Mormon to be presented to Her Majesty Queen Victoria and Prince Albert. In 1986 the Church located the actual volume presented to Queen Victoria, in the Royal Library at Windsor.

The Britain of those "dark satanic mills" was ripe for a message of hope such as that presented by the 'restored gospel' of Jesus Christ. This preaching was truly timely, then. The greatest success was found in working class areas: in the industrial towns and country areas of the North-West, the Midlands and Wales, especially. Missionaries like Apostle Wilford Woodruff literally baptized thousands. By June 1842 there were 8,245 British members. Six years later this had risen to 18,000, and by the middle of the 1850s there

were 33,000 – actually more members in Britain than there were in Utah.

Thus began the fateful era of emigration. Emigration was, in fact, the recommended pattern for Church members of the 19th century in the British Isles – to help build the main body of the Church in the USA. To assist this aim, the Perpetual Emigration Fund was established in September 1849. People assisted to emigrate were eventually to pay back the money into this revolving fund, so that others might be helped. The fund was formally discontinued in 1887, but not before thousands had benefited therefrom. Thousands more were sponsored by friends and relatives who had already emigrated.

Trying to estimate the total number of British emigrants during that first century is difficult. Though records were kept, not everyone travelled under Church auspices. From 1847 to 1869, nearly 40,000 converts to the Church left for a new life in



pioneer America. Within the 19th century perhaps as many as 100,000 made that journey – swapping a life in the England of the dark Satanic mills for that of a pioneer on the American frontier.

Emigrants generally sailed from Liverpool, sometimes from London. They usually arrived in the United States at New Orleans and sailed up the Mississippi and Missouri rivers to Kanesville, Iowa

Here, they were outfitted with ox teams and wagons for the trek to the valley of the Great Salt Lake. Some immigrants came via New York and travelled by rail as far as Chicago, completing their journey to Kanesville by wagon.

The cost of transporting British emigrants rose so steeply during the 1850s, though, that a new method was proposed – light, wooden, two-wheeled carts, designed to be pushed or pulled, by hand, across the plains. In this way the cost of the journey from Liverpool to Salt Lake City could be reduced to about \$45. The first emigrants to use the handcarts came from England in 1856. Led by Edmund Ellsworth and numbering 266 people, the company left Iowa City on the 9th June that year.

Another company, under the leadership of Daniel D. McArthur, followed two days later. The carts were usually loaded with 400- 500 pounds of flour, bedding, extra clothing, cooking utensils and a tent. The companies covered an average of 20 miles per day, and arrived in the Salt Lake Valley 26 September 1856. They were met at the foot of Emigration Canyon by Church leaders, a welcoming crowd and a brass band.

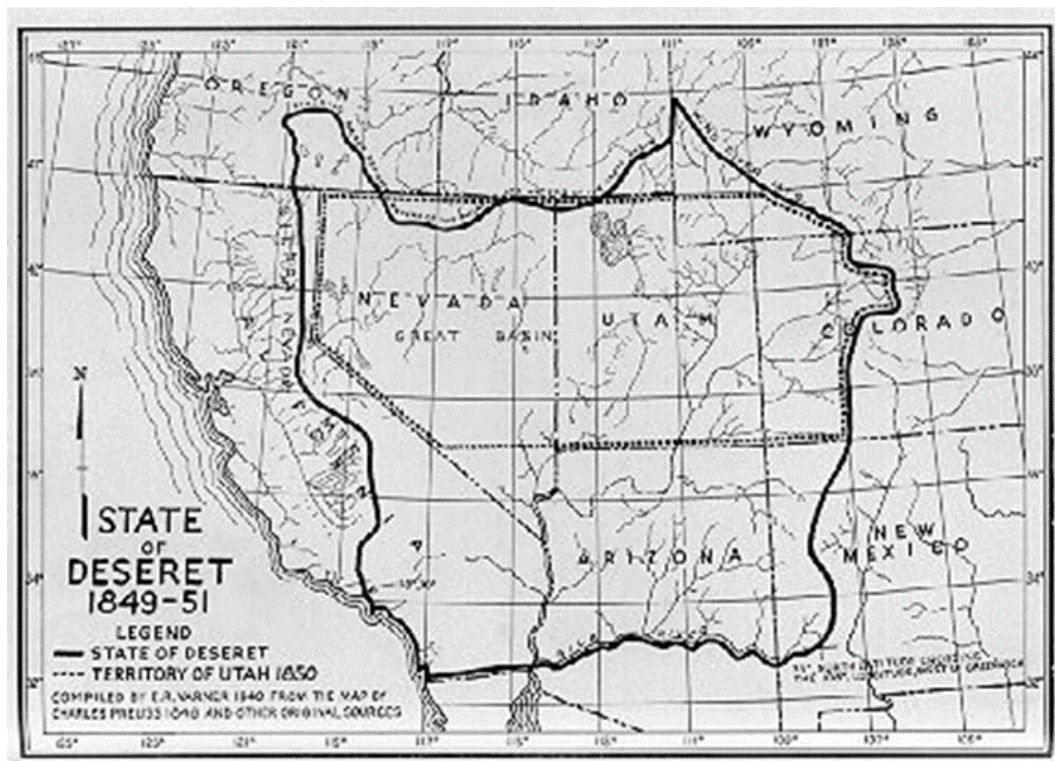
Handcarts continued to be used by a portion of the emigrants until 1860, eventually giving way to the Church Trains system when the transcontinental railroad was completed.

Approximately half the Mormon pioneers who crossed the American plains did so by ox wagons or handcarts. The courage and commitment of the handcart pioneers – who completed the final 1,300-mile portion of their epic journey pushing handcarts across plain and prairie – is celebrated in the life-size monument that stands today on Temple Square in Salt Lake City.

In all, Latter-day Saint settlers established more than 350 communities – cities like San Bernardino, California, and Salt Lake City, Utah. Today in the American west, there are townships that bear British-sounding placenames like Leeds, Chester, Wales, Leamington, and Preston – named by these British emigrants after the places from which they originally came. The first coal mined in Utah was dug by John Rees and John Price – two Welsh converts, and much of the industry of those early formative years – years



spent taming the desert and making it "blossom like a rose" — was accomplished by these hardy British converts.



In 1869 the population of the Utah Territory had reached 93,398. It is estimated that of this total, 49 percent were British immigrants. Such was the scale of the British influence in the shaping of the Church, the Territory, and, latterly, the State of Utah and, indeed, the American Far West

## *Manchester Mormons: 1840 in England*

Manchester Mormons were typical of many members of the Church who were baptized between 1838 and 1860. The Church was growing very fast in those early years in England. The Manchester Branch was in the city and there were lots of factories.



*View of Cotton Mills, and other Factories in Manchester*

Mormons in Manchester were ordinary working-class people. They lived in working-class neighbourhoods, and most of them worked with their hands.



*Row Houses, near factories*

Mormon converts were different to their neighbours; many had been active members of other churches before they joined the LDS church. Even the converts who did not belong to other churches before to their conversions often described themselves as "seekers" because they were disappointed with organized religion and were seeking Christ's true church.

Manchester Mormons were typical people of the city. They were fairly young, most being baptized in their twenties or early thirties. There were more women than men, and many were single. Nevertheless, a large number were married and had families.

Church records tell us that most of the Mormons, like their neighbours in Manchester, immigrated from other areas of England.

When machines were invented to make furniture, clothing and other stuff,



*Early Mormon Converts in Wales*

Manchester was the first city in England to put lots of those machines in their factories and other buildings. Working-class houses were built close to the factories so the workers could walk to work, as there was no cheap buses or trains. As a result of the people living so close to the factories, the air was smoky, and the houses were covered by soot.

In addition, houses were built quickly and were of poor quality, public cleanliness was almost missing, and living conditions were crowded.

When the American missionaries first came to Manchester, they attempted to get permission to be guest speakers at established churches. When they were unable to get invitations, they held small meetings in obscure places.

Their first meeting was in a shop cellar at Paul Harris's shoemaking



*Typical Working-Class Children in Manchester*



establishment. Although this was not an impressive place to hold a meeting, their efforts were fruitful. At least one person was moved by what he heard. Paul Harris, the host, joined the Church. There must have been many other similar meetings in homes and small rooms. However, the missionaries concentrated their efforts in renting places where they could reach the largest numbers of people at one time.

The Mormons leased Carpenter's Hall for large missionary meetings and conferences. These meetings were advertised on handbills and by word of mouth and were attended by both members and nonmembers. Carpenter's Hall was an ideal place to meet because it had a seating capacity of two thousand people at a cost of two pounds per meeting.

Church meetings were more than sermons; they also provided opportunities for members to visit each other and to get acquainted with the Apostles and other prominent missionaries from America.

Another thing that set the Mormons apart from other churches was the absence of a paid clergy. This was very different from other churches where leadership came primarily from the middle and upper classes. As a result, Mormonism gave many members leadership opportunities that they would not have had as members of other churches.

### *Emmigration to America*

Although emigration to America was not the major reason for baptism, it certainly had a major impact in the lives of recent converts. During the first two years of the mission, the LDS Church leadership in England tried to discourage members from emigrating to the United States. This was probably due to the fact that during this time period the Saints had been driven from Missouri and were just beginning to establish themselves in Illinois.



It was not until 1841, that the brethren counselled the converts to prepare to emigrate to Zion. Emigration was encouraged by LDS Church leaders in newspaper articles printed in the Millennial Star and sermons preached at branch and conference meetings. The attitude guiding LDS Church leaders was the belief that the kingdom of God was not reserved for heaven. It was an earthly organization that was to be established by the Saints.

In a letter from Nauvoo dated 28 August 1841, the Twelve Apostles instructed English converts:

"All Saints who desire to do the will of heaven. . . . come . . . to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret

that they have so long neglected to assemble themselves together and stand in holy places, awaiting those tremendous events which are so rapidly approaching the nations of the earth. . . . We recommend to the brethren in England to emigrate in the fall or winter."

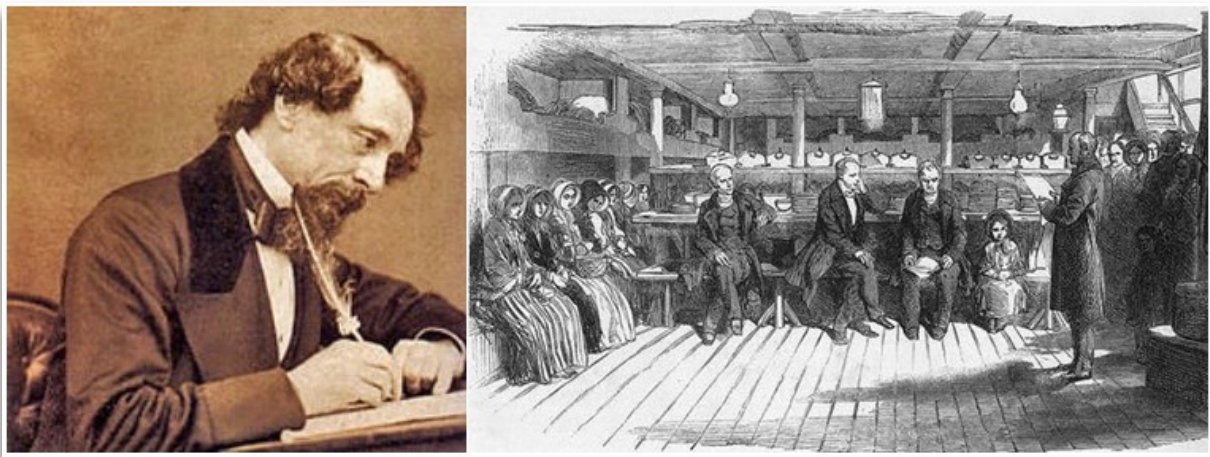
Because of the belief that emigration was the "will of heaven," "gathering" became one of the major tools for the establishment of Zion.

Moving to America for the "Gathering" was clearly a sign of a person's faithfulness to the Church (and to God as well).



It is interesting to know that half (50%) of the members who were baptized by 1840 and did not eventually emigrate to Zion were excommunicated from the Church. The reasons why these members decided not to emigrate are not recorded. Also, it is interesting to know, that by 1860, almost half the population of Utah was British.

The perpetual emigrating fund was established in September 1849 to assist. Those who emigrated with the help of this revolving fund were to pay back the money as they could, so that others might be helped. The fund was formally discontinued in 1887, after thousands had benefited from it. Additional thousands were assisted by friends and relatives who had already emigrated.



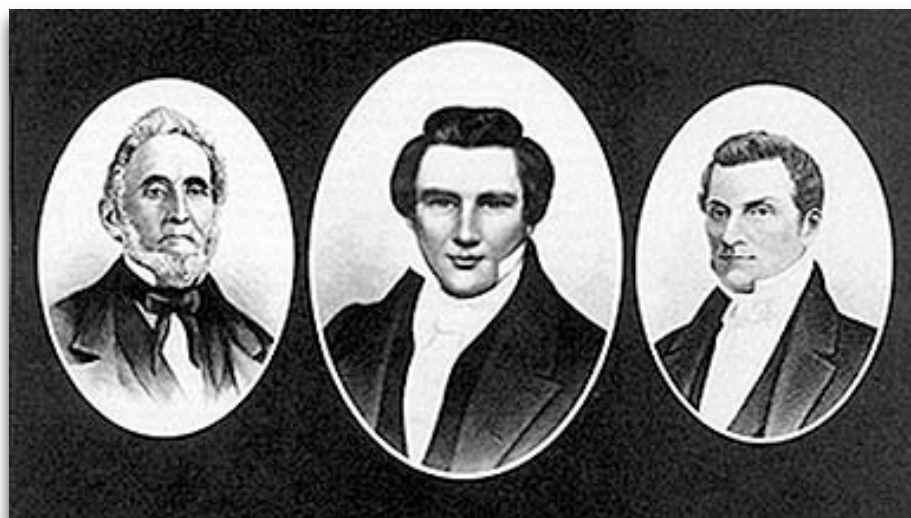
When the novelist Charles Dickens visited the Amazon before it set sail from London on June 4, 1863, to see what the Mormon emigrants were like, he noted:

*"I...had come aboard this Emigrant Ship to see what eight hundred Latter-day Saints were like.... Nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch or lie in, people, in every suitable attitude for writing, are writing letters. Now, I have seen emigrants ships before this day in June. And these people are strikingly different from all other people in like circumstances whom I have ever seen, and I wonder aloud, "What would a stranger suppose these emigrants to be!" ...I should have said they were in their degree, the pick and flower of England" (Dickens, pp. 223-25).*

## *The Church in England: Yesterday and Today*

In many ways the Church of 1840 was different from the Church of today.

Gospel basics were the same as those taught today: the "first principles," the atonement of Christ, the apostasy and restoration, modern revelation, priesthood



*Sidney Rigdon as first counsellor, Joseph Smith, center, continued to serve as President, Hiram Smith. second counselor.*

authority, the Second Coming and the Millennium, and so on. Joseph Smith's Articles of Faith were not yet written, but most of the ideas in them were fairly widely taught. In addition, the idea that the Saints were a "covenant people" and that in being baptized, they had accepted a "new and an everlasting covenant," was very much on their minds.

For example, many of the early Saints closed their letters with a phrase such as "Yours in the Everlasting Covenant," or "Yours in the E.C. "Jesus ordains his twelve in Jerusalem





*Henry B. Eyring, President Thomas S. Monson, Dieter F. Uchtdorf*

What was not being taught in England by the missionary apostles was the wide range of doctrine opened up by Joseph Smith during the pivotal four years in Nauvoo, including "eternal progression," salvation for the

dead, eternal marriage, and all the doctrines and practices relating to the temple ordinances. These and other refinements would come "line upon line" as the Saints were better prepared to receive them and as the need for additional light became apparent.

The doctrine of baptism for the dead, for example, was introduced in Nauvoo while the apostles were in England. Joseph Smith first preached it on August 15, 1840, at the funeral of Seymour Brunson and elaborated on it again at a conference on October 4.



*Baptismal Font in modern Nauvoo Temple*

Word of the new doctrine did not reach England until November or December, when Vilate Kimball reported the October sermon in a letter to her husband, who in turn wrote about it to Joseph Fielding.



Some aspects of Church organization were also different. The stake was the basic unit, but there were no "wards" until later in Nauvoo. In England there was a mission presidency, and each local "church," or "branch," had a president. Several branches were organized into "conferences." Whenever the organized conferences met, their meetings were also called conferences, and usually a member of the Twelve was present. It was the practice for the senior apostle present to call the meeting to order and then nominate someone else to be the president of that particular conference gathering. That president would then conduct the rest of the conference sessions. The same pattern was followed at the general conferences of the Church in England.

In addition to these minor differences in organization, there were some interesting differences in Church practice. There were no regular sacrament meetings as Latter-day Saints know them today. Rather, there were prayer or preaching meetings, sometimes in homes and sometimes in rented halls or chapels, where the sacrament of the Lord's Supper was often administered.

Collection boxes frequently were passed in such Church meetings to raise money for the poor or for missionaries, a practice unheard of in Latter-day Saint services today. There were also public preaching meetings, scheduled by the missionaries strictly for missionary purposes. In these gatherings the elders were not reluctant to take up collections, partly because money was needed to pay for hired halls. When illness struck, the elders were called upon, as they are today, to administer to the sick by anointing them with oil as part of a priesthood blessing. What may seem peculiar to us, however, is that often the consecrated oil was applied to the affected part of the body, rather than simply to the crown of the head, and sometimes it was even taken internally.

Church discipline was often more public, as members were asked to confess their transgressions in open meeting, and disciplinary actions were decided upon and announced in the conferences as well

as in local branch meetings. Today such matters are taken care of in very private disciplinary councils.

An interesting variation between the attitudes of Church members in 1840 and those of today relates to the Word of Wisdom. Today this revelation enjoins upon Latter-day Saints the obligation not only to eat wisely and generally take care of their health but specifically to abstain from tea, coffee, alcohol, and tobacco.

In the 1840s, however, total abstinence was not yet required. The Word of Wisdom, revealed through Joseph Smith in 1833, came "not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints." Following the Word of Wisdom was always encouraged, and drunkenness was forbidden, but it took many years for the present interpretation and practice to mature.

The apostles, nevertheless, preached the Word of Wisdom strongly, and because of their reputation for opposing the use of alcoholic beverages, they were regularly invited to speak at temperance meetings. They were most concerned with the avoidance of excess, and particularly drunkenness, and it seems that they personally avoided hard liquors of any sort, but they were not teetotalers. An occasional glass of wine on a special occasion was deemed appropriate, and at times they drank porter (a light beer) with their meals.

In January 1841, on one of their frequent sightseeing tours, Wilford Woodruff and Heber Kimball visited what was said to be the largest wine vault in the world. They participated in the traditional tasting ritual, "found the wine a good article," but thought it "dreadful to see such vast sums of money expended for intoxicating drinks when there are thousands nearly starving for bread in the streets." The missionaries also took tea, an important British tradition, when invited by gracious hosts and hostesses.

Finally, there were other subtle differences between missionary work today and missionary work in the 1840s. Modern missionary work is highly structured and closely supervised, complete with detailed weekly reports.

In 1840 the Twelve only loosely supervised the missionaries under them. Even though they regularly received reports through the mail, there were no forms to fill out or report meetings to attend. Modern missionaries must remain within their assigned areas, but the missionaries of the 1840s paid little attention to boundaries.



*B H Roberts and missionary companion Joseph Ford, probably about 1882*

Missionaries today usually get from one place to another by bicycle, automobile, or public conveyance, but the Twelve in Britain thought nothing of walking many miles a day to meet their various appointments. This fact suggests that their pace and timing, perhaps even their sense of time, were significantly different from those of missionaries in today's fast-paced world.

In the countryside, especially, they spent literally hours, and sometimes all day, walking from one appointment to another, yet they usually seemed unhurried as they methodically went about their work.

### *The Pond where Hundreds of Converts were Baptised*

More than six hundred people joined the church here...

The farm was owned by John Benbow, one of the early converts of the Mormon Church in Herefordshire.



*The John Benbow Farm*

This is where more than six hundred converts were baptised into the faith in the pond on the farm.

John and his wife Jane were originally members of the United Brethren and they were introduced to the Mormon faith by Wilford Woodruff, who had come across to England from America.

Wilford arrived at Worcester in a horse-drawn carriage and then he walked the fourteen miles or so to the farm at Castle Frome, to talk with John and Jane Benbow.

A religious revival, which at the time was a huge event, was held in a barn at Benbows Farm; at three meetings that day, over a thousand people went to hear the message of Wilford Woodruff. As a result, many sold up and moved to America.



## *The Oldest Mormon Chapel*

Gadfield Elm chapel was built by the United Brethren in 1836 on land that was bought for £25, and it served as a centre for the rapidly growing congregation of Mormons in the early 1840's.

Three Apostles of the Church of Latter-day Saints travelled from their headquarters in Nauvoo, Illinois to the two counties to teach the local people the fullness of the gospel of Jesus Christ.

In the first nine months 1,800 people were converted, including almost the entire membership of a local Christian group, known as the United Brethren.

Between 1840 and 1842 a number of prominent LDS church leaders preached here including Brigham Young and Wilford Woodruff, who later became the second and fourth Presidents of the church.

Most of the converts then left their homes and sailed across the Atlantic to gather in Nauvoo, and the Gadfield Elm chapel fell into ruin.

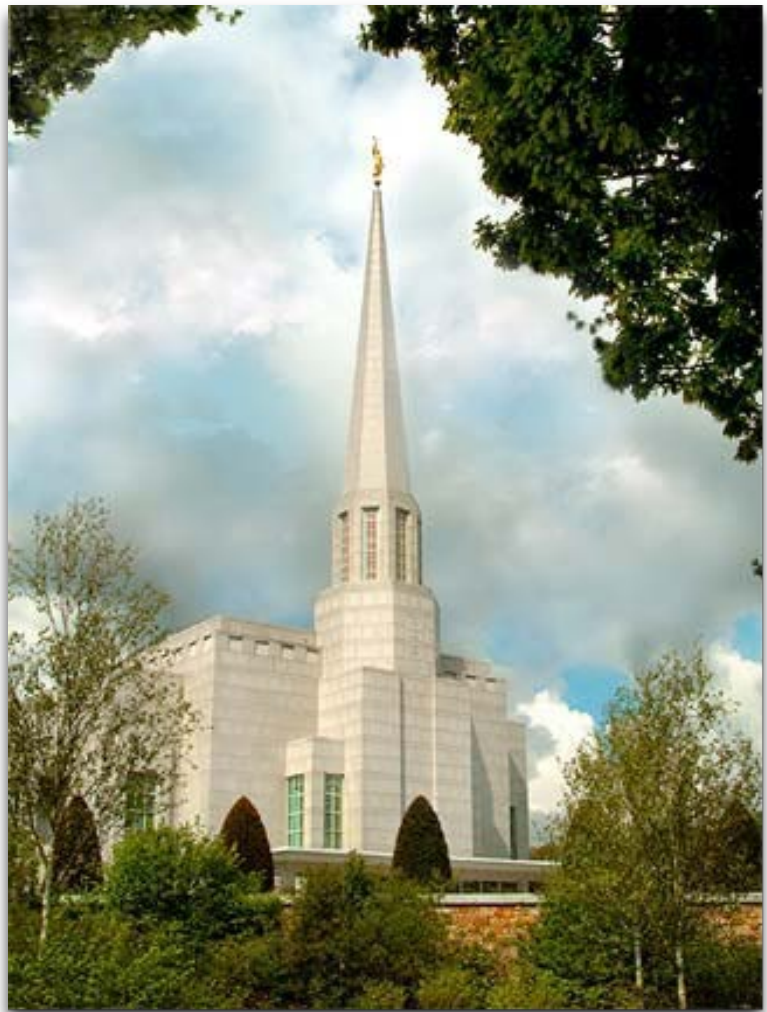
Today Gadfield Elm is the oldest Mormon chapel in the world, and is a lasting memorial to the United Brethren. It's now run mainly as a museum and visitor centre, but services are still held there occasionally.



*Gadfield Elm chapel*

## *The English Temples*

The second largest LDS temple in the world was built in Chorley, near Preston, Lancs.. The site of the UK's second LDS temple can also boast of an accommodation centre, missionary training facilities, a Stake centre and two ward buildings. A reception area includes a family history centre (genealogy facilities) and temple clothing distribution centre. It is a key project that allows LDS church members from Scotland and the north of Britain easier access to Temple facilities and provides a springboard for growth as more home grown missionaries are trained and sent out.



*The Preston Temple, dedccated 1998*

Britain has a long history of Mormonism dating back to 1837 when the first missionaries came ashore in Liverpool. Preston saw the first Mormon baptisms and boasts the oldest continuous branch of the church anywhere in the world. It has been estimated that between 1837 and the end of the century 100,000 converts emigrated to the US and that by 1870 nearly half of the population of Utah were British. Today (2015), there are about 187,000 Mormons in the UK, 6 Missions, 334 Congregations, 2 Temples, and 116 Family History Centers.

All this and growth in the UK estimated at thirty-fold in the past thirty years, provides compelling reasons for the church investing in Britain.

The groundbreaking for the temple took place on 12 June 1994. Dedication was in June of 1998. It was almost four years from start to finish, a time scale that reflects something of the enormity of the project, costs for which ran into many millions of pounds.

Britain's first Mormon temple in Lingfield, Surrey was dedicated in 1958. At that time church membership here was 6,500. The ground breaking of the Preston Temple was attended by over 10,500 members.



*The London Temple, dedicated 1958*